

SANSKRIT SYNTAX

J. S. SPEIJER

With an Introduction by
H. KERN



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In order to comply with the wishes of Dr. Speijer I take the liberty to introduce his work with the students of Sanskrit.

Indian grammar, which is virtually the same as saying Pāṇini's grammar, superior as it is in many respects to anything of the kind produced among other civilized nations of antiquity, is professedly deficient in its treatment of syntax. As all Sanskrit grammars published by Western scholars are, so far as the linguistical facts are concerned, almost entirely dependent, either directly or indirectly, upon Pāṇini, it cannot be matter for surprise that syntax is not adequately treated in them, although it must be admitted that Professor Whitney's grammar shows in this respect a signal progress.

Some parts of Indian syntax have received a careful treatment at the hands of competent scholars, amongst whom Delbrück stands foremost. All who are grateful to those pioneers will, it may be supposed, gladly receive this more comprehensive work, the first complete syntax of classical Sanskrit, for which we are indebted to the labours of Dr. Speijer. May it be the forerunner of a similar work, as copious and conscientious, on Vaidik Syntax!

H. KERN.

LEYDEN, 13 July 1886.

P R E F A C E.

This book aims to give a succinct account of Sanskrit Syntax, as it is represented in classic Sanskrit literature, without neglecting however the archaisms and peculiarities of vaidik prose (brâhmaña, upanishad, sûtra) and of epic poetry. The facts laid down here have been stated chiefly by my own observations in perusing Sanskrit writings, and accordingly by far the great majority of the examples quoted have been selected directly from the sources, if not, those suggested by the Metropolitan Dictionary or others have, as a rule, been received only after verification. Moreover, valuable information was gained by the statements of vernacular grammarians, especially of Pâñini, to whose reverenced authority due respect is paid and whose rules are referred to at every opportunity. For some useful intelligence I am indebted to Mr. ANUNDORAM BOBOOAH's *Higher Sanskrit Grammar* Calcutta 1879. A welcome and precious assistance were to me some treatises or occasional hints of distinguished European scholars, who, as DELBRÜCK, DE SAUSSURE, WHITNEY, have explored tracks of this scarcely trodden region of Indian philology. But for the greater part of the subjects falling within the scope of this compilation,

monographies and special investigations of a sound philological and scholarlike character are still wanting, and I have felt that want often and deeply. For this reason I am fully aware, that many deficiencies and inaccuracies will certainly be found now or appear afterwards in this first Sanskrit Syntax written in Europe. Notwithstanding, as I felt convinced that my labour, however imperfect, might prove of some profit by facilitating both the access to Sanskrit literature and the study of Sanskrit language, and that on the other hand this work might afford some base for further investigations on special points of Syntax, it is placed before the public with the confidence that it may be judged, what it is, as a first attempt, and an attempt undertaken by a foreigner.

In arranging materials I preferred following, as best I could, the nature and spirit of the language I was working on, rather than clinging too closely to the classification familiar to us by the Syntax of Latin and Greek; in stating facts I have avoided generalizing from such instances as did rest only on my own limited experience, remembering the wise words of Patanjali महान्हि प्रब्रह्म प्रयोगविषयः..... एतावन्तं प्रब्रह्म प्रयोगविषयमनुनिश्चाय सन्त्य-प्रयुक्ता हति वचनं केवलं साहस्रात्रम्.

The whole of this Syntax is made up of six Sections.

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On p. 34 § 46 R. I wrote. I could adduce no instance of चि with two acc. Afterwards I met with this: R. 3, 42, 31 कर्पिकारनप्रोकांश्च चूतांश्च मदिर-
क्षणाः कुसुमान्यपचिन्वन्ती चवार रुचिरानना.

SECTION THE FIRST.

GENERAL REMARKS ON THE STRUCTURE OF SENTENCES.

1. The **subject of the sentence**¹⁾ is put in the nominative case. The **predicate of the sentence** is either noun or verb; अश्वो धावति (the horse runs), तरुणोऽश्वः (the horse is young).

2. To the **noun-predicate** the so called *verbum substantivum* is commonly not subjoined; from a logical point of view it is indeed of no use, and its obligatory employment in modern western languages rather to be called an abuse. Panc. 26 स महात्मा वर्यं कृपणाः (he is a lord, we are mean people), Nala 1,30 त्वं चापि रन्तुं नारीणां नेत्रुं च नस्तो वरः, Çak. I अपि संनिहितो ऽत्र कुलपतिः (is perhaps the head of the family near?). It may, however, be added. Panc. 100 अस्माकं स्वामी द्वैन्तेयोऽस्ति, Kathás. 16, 115 अहमेवापराध्यस्मि (I alone am guilty.) —

1) Vernacular grammar has no term to name the subject of the sentence or grammatical subject. The term *kartr* signifies the agent or *logical subject*. In the same way *karma* means the *logical object*, whatsoever may be its grammatical function; it thus implies the object of the active verb as well as the subject of the passive or the objective genitive. In such sentences as »the knife cuts», the grammatical subject is both *kartr* (agent) and *karana* (instrument).

It must be added, if »to be" means »to exist" or »to be met with," likewise if the grammatical tense or mood is to be expressed.

Rem. It is even wanting sometimes in such sentences, as contain a predicate in the optative or imperative mood; especially in some current phrases, as नमस्तस्मै (adoration to him), भद्रं ते [sc. भूयात्] (hail to you), का कया (why make mention of —) प्रान्तम् or प्रान्तं पापम् (v. a. *malum absit*), etc. Prabodh. III p. 66 the Buddha monk entreats the Āciva to let him enjoy the instruction of his doctrines आचार्यस्त्वं प्रियोः हं प्रवेशय मां पापमेष्वरोः प्रिज्ञाम् (be you my teacher, I your pupil, initiate me into the doctrines of the Ācivās).

3. Besides **अस्ति** and **भवति**, the verbs **विद्यते**, **तिष्ठति**, **वर्तते** and the participle **गत** may be used more or less as *verbum substantivum*. Schol. on P. 3, 4, 65¹⁾ विद्यते भो-कुम् (there is something to eat), Ven. III p. 94 एष दुर्योधन अस्यां न्यग्रोधच्छायायामुपविष्टिष्ठति (here D. is sitting down under the shade —), Hit. 107 वायसराङ्गो द्वारि वर्तते the king of the crows is at the door). From the given examples it however sufficiently appears that the original meaning of those verbs has not wholly faded. Accordingly it is sometimes not indifferent which *verbum subst.* to choose. So विद्यते especially denotes the »being met with" fr. *il y a*, likewise **अस्ति**, but not **भवति**; **गत** expresses the »being in or on", as चित्रगतः (v. a. painted); वर्तते comp. Lat. *versatur*.

Rem. By consequence, **भवति** is the proper verb, if there be laid some stress on the predicate, in other terms, if it be pointed out that the subject is invested with the dignity or possesses the quality predicated of it. Ch. Up. 6, 16, 1 it is said with respect to somebody, seized on account of a theft, apparently committed by him स यदि तस्य कर्ता भवति [not **अस्ति**]; Panc. III, 57 वनानि दहतो वह्ने: सबा भवति मारुतः (when the fire burns the wood, wind is his mate), Mhbh. 1,89,2. यो विद्यते तपसा जन्मना वा वृद्धः स पूज्यो भवति द्विजानाम्.

4. The same character is exhibited by the predicates

1) विद्यते in this sutra is one of the अस्त्वर्ता: (words meaning *to be*).

made up of a noun and a verb of *becoming*, *growing*, *seeming*, *remaining*, *being called*, *-considered* and the like.
Comp. 32.

5. The noun-predicate itself deviates by no means from the common use of other tongues. It may thus be any kind of noun either substantive or adjective, and is put in the nominative case, provided that it be pointing at the same person or thing as is pointed out by the subject, as **शीतला रात्रिः** (the night is cold), for in that sentence the subj. **रात्रिः** and the predicate **शीतला** are relating to one and the same thing. This we may call the noun-predicate proper. Nothing, indeed, forbids other nouncases, adverbs and the like doing duty of the predicate, as **कूपे तोयम्** when = „water is in the pit,” Pat. 84 अदो यत्रासौ काकः (yonder [house], where that crow is), Mudr. 23 नायशः प्रमाद्युम्लम् (he [will] not [be] able to blot out [that] stain), R. 2,42,7 नाहं तेषां न ते मम (I have nothing in common with them nor they with me) and sim.

6. As to the verb-predicate, the same action may be expressed as well by the active voice as by the passive. When active, its agent or subject is put in the nominative case and its object in the accusative; **देवदत्तः कटं करोति** (N. N. makes a mat). In the passive sentence, the object of the action is subject of the sentence and accordingly a nominative; the agent is invariably put in the instrumental. **देवदत्तेन कटः क्रियते** (the mat is made by N. N.); of **स्वप्निमि** (I sleep) the pass. form is **मया सुप्यते** (it is slept by me), and so on.

7. Sanskrit has a decided predilection for the passive

Verb-predicate in the active voice or in the passive.

Passive
voice.

voice. In translating from that language it is often necessary to transform passive sentences into active. For inst. Panc. 43 चिकालं श्रुतो मया तवापवादः (it is a long time I hear blame you), Daçak. 133 कृत्यापि दिव्याकारया कन्योपास्यायिषि (a maiden of heavenly appearance respectfully approached me), Hit. 43 तत्र तेन मृग एको व्यापादितः। मृगमादाय गच्छता तेन घोराकृतिः सूकरो दृष्टः। ततस्तेन मृगं भूमौ निधाय सूकरः श्रेणा हतः।

8. Since this preference is of course not limited to transitive verbs, nothing can be more common than the use of **impersonal passives**. Hit. 93 केनापि ग्रास्यरक्षकैनैकान्ते स्थितम् (some guardian of the crops was standing aside), Daçak. 18 केसरिणा करिणं निहत्य कुत्रचिदगमि (the lion, after having slain the elephant, disappeared), Ven. III p. 79 कर्मसेवं प्रलङ्घतं वः सहस्रथा न दीर्घ्यम्-नया निहया. Even the verb subst. has occasionally a passive form, ep. 32 b).

Impersonal verbs. Rem. Apart from the said impersonal verbs, we have to record the old and genuine impersonals with active or medial endings and meaning. In classic Sanskrit they are scarcely used, being but remnants of a more widely employed idiom of the elder language. Ait. Br. 1,9,2 तर्यै जनतायै कल्पते यत्रैवं विद्वान्होता भवति (it avails such community, as where is a *hotr* knowing this), Açv. Grhy. 4,1,1 आहितामिन्दं चेतुपतपेतुदवस्येत् (if a worshipper in the three fires be affected by illness, he should withdraw); — Panc. I यत्ते कृते यदि न सिद्धति (if it does not succeed notwithstanding the effort —). Likewise वर्षति (it rains) = देवो वर्षति (ep. Yâjñ. 1,136 with Kâc. on P. 1,4,89) and so on.

9. **Participles**, especially those in त and तवन्त् and the कृत्याः are frequently employed as if they were finite verbs, without the attendance of the verb subst. In simple prose a great deal of the sentences are moulded in that shape. Hitop. 12 असौ व्याधेण व्यापादितः खादितश्च (the tiger killed him and devoured him), ibid. 7 तस्य विष्णुप्रार्थाः पुत्रान् समर्पितवान् (he entrusted his sons to theforesaid Vishn.), Çâk. I विनीतवेषेण

Partici-
ples,
doing
duty of
finite
verbs.

प्रवेष्यानि तपोवनानि नाम (surely, the hermitages should be entered in modest dress).

Rem. The participles of the present and the future do not partake of this construction, cp. P. 3, 2, 124 with 126¹).

10. The subject of the sentence is not always ^{Subject implied.} expressed. Often it is implied by the verb. For ददामि and ददासि are quite as intelligible as अहं ददामि and त्वं ददासि, and likewise in the third person the sole ददाति suffices, if there can be no doubt as to the giver meant.

Nevertheless, the personal pronouns denoting the subject are not seldom added, even when not required for the understanding, certainly much oftener than in Latin and Greek. See f. inst. Nala 2,19; 3,9; Kathās. 6,133. But the omission is impossible, if stress should be laid on the pronoun.

^{Agent implied.} In passive sentences, the personal pronouns denoting the agent may be wanting likewise, but of course this is not by far done so often as in active sentences.

Panc. 127 इति निश्चित्याभिहितम् [sc. अनेन], ibid. 327 भो मित्र किमेवं पलायते उलौकमयेन (say, friend, why do [you] run away thus by false fear?).

The omission is regular with passive imperatives, that are expressive of an injunction or commandment in a softened or polite manner, as गम्यताम् (go), शूद्यताम् (hear) Panc. 87 the panther thus addresses the hungry lion, his

1) A vārtt. to P. 3,2,124 states an exception for the case, that the negation ना is added to the participle, in order to signify an imprecation. Of this rule applied I know but one instance, Ciçupāl. 2,45 quoted by the Petr. Dict. s. v. ना, V p. 680; but it is not improbable that the author of that poem has done so designedly to show his own skill by applying an out-of-the-way grammatical rule.

master स्वामिन्नियतामय मम प्राप्यैः प्राप्यायात्रा । दीयतामत्त्वयो वासः स्वर्गे । मम विस्तार्यतां त्रितितले प्रभूततरं यशः ।

11. But in sentences without a finite verb the personal pronoun denoting the subject cannot be missing. It may be said promiscuously कृतवानस्मि and कृतवानहम्, कृतकृत्योऽसि and कृतकृत्यस्वम् and so on. The full forms अहं कृतवानस्मि, वं कृतकृत्योऽसि are, of course, also available.

Rem. Occasionally they are wanting even then, provided that it be beyond doubt, which subject is meant. Panc. 214 the crow Sthirajīvin relates to the king of the owls the ill treatment he has endured from his own king, for तेन दुर्जनप्रकोपितेनां दशां नीतः [sc. अहम्, as is perspicuous by the context]; ibid. 53 the lover addresses the princess रात्रपुत्रि सुप्ता [sc. त्वं] किं वा जागर्षि; ibid. 38 वस्त्र धयोऽसि व्रतप्रथमे वरयेवं विरक्तिभावः [sc. त्वम्]. Cp. ibid. 137, 13; 154, 10.

12. A general subject may be expressed by using the passive form, as उच्यते (it is said), शूद्यते (it is taught). Likewise by the plural of the 3^d pers. of the active as आकुः (they say, when = it is said; germ. *man sagt*), विदुः (it is known), आचक्षते (it is told). But not seldom also the singular of the 3^d pers. of the active is employed in this manner. Panc. II, 34 कारुणा-निव्रतामेति कारुणादेति प्रत्युताम् (it is not without cause, one becomes a friend or a foe). The pronoun omitted is स (= one, germ. *man*), which is also sometimes added. Panc. I, 216 त्वात्यं स धैर्यं विधुरोऽपि दैवे । धैर्यात्कराचित्यनिमात्यात्सः (one must not lose courage even in distress; by courage one may regain one's position in time).

13. The accessory parts of the sentence, such as are to point out the *where*, the *when*, the *why*, the *how* of the fact related, the qualities and other attributes of

the persons or things involved, are embodied into speech by the same or nearly the same grammatical apparatus, as serves that purpose in other languages. It is the relative frequency or rareness and the distribution of these instrumentalities of speech, which gives to Sanskrit style its proper and peculiar character, the main features of which may be sketched as follows:

14. ^{Character of Sanskrit style.} Ily. Sanskrit, in comparison with western languages, does not avail itself much of finite verbs. Hence abundance of gerunds, participles, absolute locatives, noun-predicates and a relative scarcity of subordinate sentences. Accumulating short coordinate phrases is likewise avoided by using gerunds. Daçak. 19 बालं प्रानैर्क-
निरुहाद्वतार्य बनान्तरे वनितामन्विष्याऽविलोध्यैनमानीय गुरुवे निवेद्य तन्निर्देशेन
भवदुत्तिकम्यान्तोत्तवानस्मि = »I took off the baby from the tree and sought
for the fair one in the forest, but not discovering her I carried
it to my teacher, and gave it over in his hands. By his order
I now have brought the boy to you.”

In Sanskrit style the predicate of the sentence is many times expressed by means of a *nomen actionis*, to be translated by a finite verb. Panc. 21 दसनक आह । स्ता-
मिन् किमिह निवृत्यावस्थानम् (Dam. said: why does my master stop
and stay here?)

IIly. Abstracts in ^०ता or ^०व may be made of any noun either simple or compound. Since they are available in all noun-cases, they afford an easy expedient to bring a whole clause into a shape as concise as possible and to express logical relations in the very sharpest and most distinct way. Hence they are often employed in treatises, commentaries and similar works. A more detailed account of them will be given hereafter.

III^y. A great and important place in Sanskrit composition is filled up by compound nouns. This synthetic expression of thought is applied to the most various and manifold logical relations, but it is especially in the more flowery style of adorned literary composition, that they are used at a considerably large extent. Relative clauses are commonly avoided by them.

IV^y. An other characteristic of Sanskrit style is its predilection for the *oratio directa*. Words and thoughts are related just as they have been spoken and thought or supposed to have been, but they are not moulded into the figure of an *oratio obliqua*. Generally the adverb **इति** (thus, so) is put behind the words or thoughts related. Accordingly the English sentence *he asked his friend, why he had not left this town* is Sanskrit **कस्मादस्मान्नगरान्न प्रस्थितोसीति भित्रमपृच्छत्**. So f. inst. Utt. I परिश्रान्तेयमार्दा तद्विज्ञापयामि विश्वास्यतामिति (Mylady is tired; for this reason I beg Her to take Her rest).

V^y. The system of correlation between relatives and demonstratives, though sufficiently developed as to the number and variety of combinations, has retained a great deal of the unwieldiness and prolixity of its rudimentary stage. It often reminds of the solemn style of old Latin. Mostly the relative clause precedes. Panc. 2 यथा सम मनोरथाः सिद्धिं यान्ति तथानुशीलयताम् (act so as to fulfill my wishes), ibid. 70 यः कूपो दृष्टो भूक्तमेव कूपमासाय, and the like.

VI^y. Sanskrit likes rhetorical interrogations, that is, such as do not put a question, but contain a statement either positive or negative. As this turn is much more employed than in modern languages, such inter-

rogations are often to be translated rather freely. So कः is not rarely an other expression of »nobody” and को न = »every body;” कुतः is frequently = »because.” Similarly अथ किम् = »yes,” कथम् and ननु = »certainly,” cp. the idiom कृ च.... कृ च and other turns, more fully to be dealt with in one of the subsequent chapters. Compare Engl. *why*, when = »now, well,” Greek *οὐκοῦν*.

VIII^{ly}. The predilection for the passive construction has been already mentioned (see 7). It is of course not restricted to the finite verb, but applies also to participles.

15. Like all languages, that possess a rich store of inflections, Sanskrit affords a comparatively great freedom as to the order of words in the sentence¹⁾. Yet, it is frequently not altogether indifferent in what order one puts one's words. We ought to distinguish between the traditional or regular arrangement and the various exceptions caused by the exigencies of style, euphony, metre etc. Therefore though tracing a general scheme, we must keep in mind, that it bears but on the most frequent employment, as it has been observed in perusing the best writers, but it cannot claim to be a set of fixed rules rigorously to be followed throughout.

16. The traditional order of words is this.²⁾

1. The predicate being verbal, it ordinarily closes the sentence, which is headed by the noun-subject, when expressed. The other elements of the sentence are taken in the midst, but placed so as to make the

1) Compare Pat. I, p. 39, l. 18 संस्कृत्य संस्कृत्य पदान्युसृद्यन्ते तेषां यथेष्टमभिसंबन्धो भवति । तथाया । आहारं पत्रं पत्रमाहरेति.

2) On this subject we have an excellent treatise of Prof. DELBRÜCK *Die altindische Wortfolge aus dem Catapathabrahmanā* 1878. Yet, of course, it does not go beyond the archaic period of Sanskrit literature.

verb have its object immediately before it, देवदत्तः कर्तुं करोति (N.N. makes a mat), देवदत्तो भ्रातृभिः सह पाटलिपुत्रं प्रस्थितः (N.N. has parted for Pātaliputra with his brothers). In a similar manner the attributes and other accessories of nouns precede them. Moreover, as one is inclined in Sanskrit to avoid subordinate sentences by availing one's self largely of participles, gerunds and the like (14, I), it often occurs, that the chief sentence is preceded by a greater or smaller amount of accessory elements of the kind, put according to the exigencies of grammar and style either before the subject or subsequent to it. This sentence, taken from Patanjali (I, p. 39, 10) may illustrate the above statement, प्रमाणाभूत आचार्यो दर्भपञ्चित्रपापिः शुचाववकाशे प्राचुल उपविश्य महता वर्तेन सूत्रं प्राप्याति स्म. Here the subject preceded by its attribute stands at the head, then follows दर्भपञ्चित्रपापिः formally a predicative attribute of the subject, but as to its meaning an accessory of the gerund उपविश्य, 3ly the other accessories of the said gerund, 4ly the gerund itself, 5ly the accessories of the chief predicate, finally that predicate itself.

Rem. In passive sentences the agent, as far as I have observed, seems to have the precedence in the traditional order of words, not the nominative of the karma. Panc. 126 तैविष्वैः सर्ववस्तूनि विक्रीय ब्रह्मूल्यानि रत्नानि क्रीतानि, Hitop. 92 तैवर्वनैर्वृक्षमारुद्ध्य सर्वे तीडा भनाः.

2. If the predicate be a noun, it is put before the subject. Panc. 38 असारः संसारोऽयं गिरिनदीविगोपमं यैवनं तृणामिन्समं ग्रीवितं प्राद्यन्तेच्छायासदृशा भोगाः स्त्रपुसदृशो मित्रपुत्रकलत्रभूत्यव-गसंबन्धः. Similarly in the passive. Hit. 20 अथुना तत्रानुचरेण मया सर्वया भवितव्यम् (now at all events I must be your companion).

Rem. Pronouns, it seems, may be put indiscriminately before or behind their noun-predicate: सर्वोऽहम् or अहं सर्वम्:

3 Attributes are put before their nouns. But when

doing duty of a so called predicative attribute, they generally follow. Comp. for inst. the proverb स्वयमुकाता श्रीस्त्यज्यमाना प्रपत्ति (fortune which has arrived spontaneously, grows a curse, when neglected).

Rem. Not seldom they are separated from the noun (or pronoun) they belong to. Daç. 141 मयासि जातमात्रः पापया परित्यक्तः; when translating this sentence one should render पापया by the adverb *basely* or *in a base manner*. So Panc. 73 तद् द्रोहबुद्धेरपि मयास्य न विरुद्धमाचरणीयम्; note the disjunction of द्रोहबुद्धे: and अस्य.

4. The vocative generally heads the sentence.

5. The prepositions are commonly preceded by their cases.

6. In sentences linked to the preceding by means of relatives or particles, these words are put first; when enclitical, they are affixed to the first word of the clause they introduce.

17. As it has been stated above (15), this traditional order of words is liable to be modified by various influences of the power to cause the speaker to prefer an other arrangement. Instead of the subject, the word on which stress is laid will head the sentence. In this way the verb or an oblique noun-case or an adverb (especially when of time), are not seldom put first, because of emphasis. Hit. 97 सन्येकम्भूता ब्रह्मः (of the kind there exist many, indeed), Daç. 132 अथावोचम् । अपसरतु द्वितीये एष अन्यः कश्चिन्मात्रः पतिरानीयताम् (then I said: let this miserable elephant be gone, bring an other, a number 1 of the elephants);” Hit. 110 मम ब्रलानि तावद्वलोक्यतु मन्त्री; Panc. 39 रात्रो त्वया मठमध्ये न प्रवेष्यत्यम्; ibid. 53 अर्थैव तया सह् समागमः क्रियताम् (meet with her still to-day). Absolute locatives and the like are also placed at the beginning. Bhojap. 8 गृहीते भोजे लोकाः कोलाहलं चक्रः, Hitop. 131 पश्यतो वक्तृत्वस्य नकुलैर्मृक्षिताः सुताः, Panc. 54 एवं तत्य तां नित्यं सेवमानस्य कालो धाति.

Likewise in connecting sentences it is necessary to

commence a new sentence or a new clause at the word, which relates to somebody or something mentioned in the foregoing. Hence demonstratives often head the sentence. Panc. 37 अस्ति कस्मिंश्चाद्विक्लपदेशो मठायतनं । तत्र — परिव्राजकः प्रतिवर्तति स्म । तस्य — महती वित्तमात्रा संज्ञाता । ततः स न कस्यचिद्दिव्यसिति.

Rem. In general, the manner in which sentences are linked together may be of some influence on the arrangement of words. So the type, represented by Hit. 110 राजा सर्वान्शिष्ठानाहूय मन्त्रयितुमु-पविष्टः । आह च तान् [instead of तांश्चाह], often occurs, especially in polished style. Op. f. i. Daç. 139 अहंच...विषं त्तपादस्तम्भयम् । अपतत्त्व स भूमौ, Harsha 11 मर्यलोकमवातरत् । अपश्यच्च.

On the other hand similar reasons may expel the verb from its place at the rear, substituting for it some other word, required there by economy of style, because the end of a sentence is also fit to give some emphasis to the word placed there. Ratn. III न खलु किञ्चिन् संभाव्यते त्वयि (in you there is nothing we may not look for), Daç. 97 न चेच्चोरितकानि प्रत्यर्पयसि द्रक्षयसि पारमषादशानां कारणानामन्ते च मृत्युमुखम् (if you do not restore to the citizens what you have stolen of them, you will know by experience the succession of the eighteen tortures, and at last the mouth of death); Kād. I, p. 292 राजपुत्रि किं ब्रवीमि वागेव मे नाभिधेयविषयमवतरति त्रपया.

There is much freedom, where to put the negations, as will be shown in the chapter, which treats of them.

18. Sanskrit poets, especially in the more artificial and refined kinds, display a still greater variety in arranging the parts of the sentence. We may account for it partly by the exigencies of versification, but for a good deal it is the effect of their aspiring after an elegant and exquisite diction. Yet, as deviation from the traditional order of words is not striven at for itself, the idiom of the poets is rather characterized by the

richness and size of compounds, by the elegancy of words and the melodiousness of sounds, by the elevation and perfection of style, than by an artificially disturbed arrangement of words. Such entangled and intricate structure, as for example characterizes Latin poetry, is an exception in Sanskrit¹⁾. There it is chiefly displayed in the extraordinary great liberty in placing relatives, interrogatives and negations.

Rem. Rhythmical wants and euphony, of course, may also exercise a greater or smaller influence on the order of words. Especially in the old dialect. Here are some instances. Ch. Up. 4,4,2 बहुहं चरन्ति (instead of बहु चरन्त्यहम्), Ait. Br. 1,30,9 तस्मादस्यामि पुरस्तादरन्ति (instead of °अस्य पुरस्तादमिष्य), ibid. 2,37,4 आप्नेयं होता इद्यं प्रसन्नति. The rhythmical disposition of the words is here prevailing on the regular arrangement required by logic, compare the figur *hyperbaton*, so much employed in Greek and Latin. — An other mark of antiquity is separating prepositions from their verbs, chiefly by particles put between them, as Ait. Br. 2, 31, 6 उप वा वदेदनु वा व्याहरेत्.

SECTION II.

SYNTAXIS CONVENIENTIAE AND SYNTAXIS RECTIONIS.

CHAP. I. Concord.

19. A twofold agreement is here to be spoken of, one

1) Kathâs. 30,53 may give an instance of poetical arrangement.

सोऽपि श्रापान्तब्रडाग्रः कालं मातलिब्रोधितः

कृच्छ्रात्सहस्रान्नीकस्तं विनानैषीन्मृगावतीम्.

In prose the words कृच्छ्रात्कालमनैषीत् would not have been separated.

existing between idea and word (I), the other between words standing in the same sentence (II).

Real and grammatical gender and number.

I. As a rule, there is agreement between the real and the grammatical gender and number. As to the number, an exception is to be stated for the collective nouns and some *pluralia tantum*, as आपः (water), पाणाः and असत्रः (life), वर्षः (the rainy season), in the elder language also ज्ञत्रः (collar-bone), ग्रीवाः (neck). 1) Rarely the gender disagrees, as the neuter मित्रः »friend,» words as भाजन, पात्रः »vessel; fit person,» f. i. Mhbh. 1,61,3 ओतुं पात्रं च राजस्वम् (you are the proper man to hear —) दैवत (n.) and दैवता (f.) »deity,» etc; — दाराः masc. plur. »wife» is an instance of disagreement in both gender and number 2).

The diminutives generally retain the gender of their primitives 3): पुत्रक m. as पुत्र, but पुत्रिका f. as पुत्री.

Rem. Of the collectives some are not always used so; जन f. ex. may as well denote a single individual as a collection of individuals. Accordingly, in the latter case it may be said as well जनः (sing.) as जनाः (plur.). 4) Similarly लोकः or लोकाः »people, le monde, les gens,» प्रजा or प्रजाः »offspring; subjects.»

20. In a general proposition a whole class of individuals
may be optionally denoted by the singular or by the
singular generalis. Pān. 1,2,53.

1) Still Pānini seems to have known it but as a plural, for in teaching taddhitas derived from it, he says ग्रीवाऽयो [not ग्रीवायाः] इति च 4,3,57. Compare the similar development of Latin *cervix* out of the pl. tant. *cer-vices*, see Quintilian VIII, 3,35.

2) दारा is used as a singular in the Dharmasūtra of Āpastamba (see I, 32, 6; II, 1, 17; 5, 10; 11, 12; 22, 7, etc.).

3) Words in अ have, however, sometimes diminutives in ई. So प्रस्त्री (a small dagger = अस्तिपुत्री Amar. k.), whereas प्रस्त्र (n.) more especially »sword.»

4) So Nala 6,11 ततः पौरजनाः सर्वे मन्त्रिभिः सह भारत। राजानं दुष्कामागच्छन्, but in the subsequent eloka we read ततः सूत उपागम्य दमयन्तै न्यवेदयत्। एष पौरजनो देवि द्वारि तिष्ठति कार्यवान्.

plural of the common noun. ब्राह्मणः पूर्यः or ब्राह्मणः पूर्याः (the brahman [that is, any brahman as far as he is a brahman] ought to be honored). Cp. f. inst. Bhoj. 13 सर्पदृष्टं विषव्याकुलं रोग-यस्तं..... तत्पादेव विगतसकलव्याधिसंचयं कुर्मः [a kāpālika speaks] »men, bitten by a serpent, or poisoned, or sick, we release immediately from illness.”

Plural of proper names. Rem. Proper names occasionally are employed in the plural number, when signifying one's family or descendants. Ragh. 1,9 रघुणामन्त्रयं वक्ष्ये (I will celebrate the family of Raghu). — Pān 2,4, 62—70 gives a list of those, that admit of such a plural.

21. The plural of abstract nouns is employed in Sanskrit more largely than with us, at least sometimes in phrases, somewhat strange to our feeling. Kāmand. 1,62 श्रितेन्द्रियस्य नृपतेन्नितिमार्गानुसारिणः । भवन्ति इवलिता लक्ष्यः कोत्तिरश्च नपःस्पृशः »if a prince, who keeps his senses under control, follows the path of polity, his fortune (fortune) blazes upward, and his glory (laudes) reaches heaven,” Cāk. VI प्रल्यापान्तविवर्तनोर्विगमयायुन्द्र एव ज्ञापः »sleepless he passes his nights, tossing himself to and fro upon his couch,” ibid. VII सन्ति पुनरन्मध्येयसादृश्यानि, nominum similitudines. Of the kind are आपत्तु Mhb. 1, 123, 77 »in times of distress,” भवेषु (= भवकालेषु) R. 3, 4, 9 and the like.

22. The plural of a people's name is commonly used to denote the region, where that people dwell. The country; inhabited by the nation called अङ्गः is also named अङ्गाः; in the same way it is spoken of पञ्चालाः, मत्स्याः, कोसलाः, विदर्भाः etc., if the country of Pancāla, Matsya, Kosala, Vidarbha is meant. Compare Latin *Volsci, Parisii, Chatti*, Germ. *Polen, Hessen, Sachsen*, Engl. *Sweden* and sim.

23. The pluralis majestaticus is often used in addressing persons or speaking of them in a reverential manner. This applies to all words and epithets, such venerable men are designated with. Cāk. II the king asks the messenger किम्म्बामि:

प्रेषितः (are you sent by my revered mother?). R. 1, 68 king Jānaka tells Daçaratha the great exploit done by his sublime son Rāma सेयं यम सुता रात्रनिवृत्तिपुरस्कृतैः । यदृच्छ्यामतैः रात्रनिर्जिता तत्र पुत्रकैः (your illustrious child, my king, has won my daughter, as he was come here by chance, a companion of Viçvāmitra).

Rem. Note the much employed metaphor of speaking of »the feet of __“ instead of the revered master himself. In that case the name or title is commonly compounded with °पादः — note the *plural* — as Hitop. 96 एष दुष्टबको इस्मद्दूदेष्ये चरन्नपि देवपादानधिक्षिपति »— insults Your Majesty.”

24 Similarly it is a token of great respect, if one is addressed by the plural of the personal pronoun, यूहम् or भवन्तः instead of त्वम् or the polite भवान्. Daç. 69 a girl thus addresses a holy man भगवन्नस्या मे दोषमेवा त्वा दासी विज्ञापयति (Reverend, she, your servant, tells you of wrong done by me), Çāk. V the ascetic Çāngārava says to king Dushyanta श्रुतं भवङ्गिः (Your Majesty has heard —), Panc. 71 [Damanaka to the lion] देवं संज्ञीवको युज्यदानामुपरि द्रोहबुद्धिः ‘).

25. The plural of the first person is allowed to be made पानि. 1, 2, 59.
वयम् = use of, when meaning a singular or a dual. Here we have not a majestic plural, but almost the same liberty or आत्मा as in Latin, to use *nos* = *ego*. Thus वयम् may have the purport of अहम् and आवाम्, and कुर्मः may be = करोमि or कुर्विः. Instances are very common. Mudr. I Cānakya thus addresses his pupil वत्स कार्याभियोग एवास्मानाकुलयति, Panc. 41 a monk asks for hospitality with these words भो भद्र वयं सूर्योऽना अतिथ्यस्तवान्तिकं प्राप्तः । न कर्मव्यत्र ग्रामे जानीमः ।²⁾ Similarly Panc. 58 the

1) Pānini does not mention this idiom; did it not exist in his time? Patanjali also is silent about it, but the Kāṇika-comm. contains the vārtt. (on P. 1, 2, 59) युज्यदि गुरावेकेषाम्.

2) The given instance does not agree with the statement of some grammarian quoted by Pat. I, 230 अपर आह । अस्मदः सविशेषणास्य प्रयोगे न । Pat. himself allows the plural of the first person even then, unless the proper name or the *yuvapratyaya* be added, thus अहं देवदत्तः, not वयं.

plural is used instead of the dual, किं कुर्मः सांपतम् (what shall we do now [you and I]?)

26. In all periods of the language the **dual** is the proper <sup>Pān 1,
4,21 sq.</sup> and sole number by which duality is to be expressed. _{Dual.}

If the voluminous mass of Sanskrit literature will once be thoroughly examined with respect to syntactic facts, it is not improbable there will be put forward sundry instances of duality expressed by the plural number. But the number of such exceptions cannot be but exceedingly small.¹⁾ For, though the vulgar dialects and the pali have lost the dual, polished Sanskrit always strictly observes its employment and does in no way offer that confusion of dual and plural, which is so obvious in Attic Greek and already in the dialect of Homer.

27. II. — Concord in case, number, gender and person is in Sanskrit the same, as in all languages with inflections, that is to say, it does exist between all such words, as, while standing in the same sentence, are to point at the same thing. For this reason, the *predicate* does agree with its subject in case and person, the *attribute* with the noun, it qualifies, in case and — if possible — also in number and gender, and so on. It would be superfluous to exemplify this general rule,²⁾ which, moreover, is common to all

1) I have noticed three instances, all of them in poetry, and partly fit methinks to be interpreted so as to confirm the general rule. Of them, one R. 2, 22, 23 ऋषयोऽपि भ्रष्ट्यन्ते काममनुभिः contains a plural, which may be accounted for as denoting either the various kinds of *studium* and *ira* (cp. Manu 7, 45—48) or as pointing at the diversity in time, space and persons of the manifold instances of holiness lost, so the comm. बहुवचनं व्यक्तिबहुवात्. — Kathās. 107,51 ऋषश्चवश्चुराणाम् the majestic plural seems to have been employed. Strange is this passage: Mbh. 1, 24, 6 चन्द्रादित्यैर्दा राहुराख्यातो ल्यमृतं पिबन्, there being no room for the scholar's interpretation आदित्यस्य मूर्तिबहुत्वेन चन्द्रादित्यैरिति बहुवचनम्.

2) Grammatical concord bears with vernacular grammarians the well-

languages It will suffice to notice some more or less remarkable features:

1) Pronouns follow the general rules of agreement. Thus it is Sanskrit to say स प्रश्नः, as it is Latin to say *haec est quaestio*, whereas Teutonic dialects always put the pronoun in the neuter sing. Dutch *dat is de vraag*, Germ. *das ist die Frage*. Panc. 63 नम प्राणायत्रेयम् (so is my li-
velihood), ibid. II, 201 असौ प्रमो हि मन्त्रः (that is the most im-
portant counsel), Câk. VII सिथन्ति कर्मसु महस्त्वपि यन्त्रियोऽयाः संभावनागुणा-
मवेहि तमोऽवराणाम् (if officers are successful in weighty affairs, im-
pute it to the virtue of their masters, who honour them with
the execution). — Yet there may occur instances, where it would
be not possible to observe this rule¹.)

2) Occasionally the verb will agree with the noun-predicate when standing near, instead of agreeing with the subject. Panc. 263 सर्व आह । सांगते न्ते मे निर्वं जातम् [not जातः], M. 9, 294 सपु प्रकृतयो छेताः सपुङ्गं रायमुच्यते (these [foresaid] seven ele-
ments are named together the seven-membered kingdom), ibid. 2,81 महाव्याहूतयः.... त्रिपदा चैव सावित्री विजेयं ब्रह्मापो मुखम् (— and the three-
membered sâvitri should be considered as the mouth of *brahma*).

chosen name of *sâmânâdhikaranya*, that is »the relation existing between
sâmânâdhikarayâs or words, whose substrate (अधिकरण) is the same
(समान)».

1) See for inst. Ch. Up. 6, 16, 2 एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्व-
मसि प्रवेतकेतो. Here स आत्मा is rendered by Prof. Max Müller »it is the
Self,” in a note he subjoins: »The change of gender in *sa* for *tad* is
idiomatic. One could not say in Sanskrit *tad* *âtmâ* it is the Self, but *sa*
âtmâ.” (Pref. to the Sacr. Books of the East, I, p. XXXVI). Neverthe-
less, in the words immediately following तत्त्वमसि, that very idiom seems
to be neglected, for the neuter तत् is the predicate of the masc. त्वम्.
Here the neuter has been preferred, because of *tad* and *tvam* there is
not affirmed a full identity, as it is done with respect to *sa* and *âtmâ*,
but it is only said, *tvam* is a phenomenal manifestation of *tad*: »*tad*
(sc. *âtmâ*) is also in you.”

3) Sometimes, in cases of discordance between the grammatical and the real gender or number of a noun, its predicate or attribute will agree with the latter (**constructio ad synesin**) R. 2, 52, 42 त्वं चिन्तयन्तः — निराहाराः कृताः प्रताः (thinking of thee — the subjects do not take food); here to प्रताः, though grammatically a fem., is added a participle in the masc. Note in the example quoted the distance by which the attribute is separated from the noun, it qualifies.

28. If the same predicate belongs to more subjects or the same attribute refers to more nouns at the same time, the idiom of Sanskrit is almost like that of other languages.

Either the common predicate (attribute) agrees with but one and must be supplied mentally with the others, as Prabodh. III शाकातो लयने मनोहरम् ep. the schol. p. 57 ed. Calc. द्वयमपि मनोहरम्; Daq. 135 कान्तिमती राज्यमिदं मम च त्वोक्तिमयादप्रभृति लब्दयीनम् (Kāntimati and this kingdom and my own life are at your mercy from this moment). — This practically has the same effect as applying the Rem. on b.) of the other alternative, recorded on page 20.

or it has a grammatical expression adequate to its character of being common to more substantives at the same time. In that case:

a.) the **number** required is of course the **dual** when relating to two individuals, otherwise the **plural**. रामो लक्ष्मणश्च महाबीरौ; — रामः सौता च लक्ष्मणश्च वन उषिताः. Cp. the Rem. on b.).

b.) as to the **gender** there must be distinguished between persons and things. When relating to persons of the same sex, the common predicate or attribute is of the same gender: पिता भ्राता च द्वावपि। माता स्वसा च द्वे अपि. When applying to persons of different sex, it is always put in

the masculine: पिता माता च द्रावयि. But when belonging to inanimate things or things and persons mixed, it is neuter. Kām. 1, 54 मृगा इक्षास्तथा पानं गर्हितानि महीभुजान्; M. 4, 39 मृदुङ्गं दैवतं विप्रं वृतं मधुं चतुर्प्रथम्। प्रदक्षिणानि कुवीत्.

Rem. If neuter words are mixed with words of other gender, ^{Pāṇ. 1, 2, 69.} it is allowed to put their common predicate or attribute in the neuter of the singular. Mrech. V पञ्चविकलश पञ्चो शुष्कश तरः सरश नलहीनं। सर्पश्चोदृतदंडस्तुल्यं लोके दरिद्रश्च (the bird, whose wings are clipped, the leafless tree, the desiccated pool, the toothless snake are equal in the eyes of men, so the moneyless man).

c.) as to the **person**. In the case of difference, the first person outweighs the second and third, and the second precedes the third (see Pat. I, p. 352, ep. 240, n° 26, Kāt. 3, 1, 4). Patanjali gives these examples त्वं च देवदत्तश्च पञ्चावः। त्वं चाहं च पञ्चावः।

29. The type *Tiberius et Gaius Gracchi, linguae Latina et Graeca* is also Sanskrit. Ch. Up. 5, 3, 2 पश्येद्वयानस्य पितृयापास्य च.

30. Occasionally words connected by »with" are construed as if they were copulated by »and." R. 2, 34, 20 तं पश्यत्त्वा ब्राह्म्यां तादुमौ रामलक्ष्मणौ। पर्यङ्के सीतया सार्थं रुदन्तः समवेशयन्. Here the plural रुदन्तः समवेशयन् proves that सीतया सार्थम् has the same effect on the construction as सीता च.

PREDICATE AND ATTRIBUTE.

31. The distinction between **predicate** and **attribute**¹⁾ is chiefly a logical one. Formally both follow the same rules of syntax, and it is but by the context, partly also by the place it occupies in the sentence,

1) The term »attribute" in this book is virtually the same as the term *viçeshana* of Hindu grammarians. It includes therefore the so called »apposition," for I found no reason why I should retain the needless distinction, which is often made between attribute and apposition.

we can learn how to understand a given *samānādhikarana*, whether वृद्धः पिता = „the old father” or = „the father is old,” etc

As to their meaning, then, we may distinguish five classes, I the simple *attribute*, वृद्धः पिता = „the old father,” II the so-called *predicative-attribute*, as पिता वृद्धः (= वृद्धः सन्) „the father, when old,” III the *noun-predicate of the sentence*, as वृद्धः पिता = „the father is old,” IV the *noun, wanted* by the verb for making up together the predicate of the sentence, as पिता वृद्धः संपद्यन्ते (the father *grows old*), पितरं वृद्धं सन्यसे (you think the father old), V such a noun, as though formally agreeing with the subject or some other substantive, really serves to qualify the verb, as Daç. 141 मयासि जातमात्रः पापया पारत्यक्तः, see above, page 11 Rem

Of them the formal agreement of class I and II is fully made clear in 27. As to class III see 5.

32. IV. — The noun wanted for completing the predicate

Completing attribute. is used in many idioms, the most important of which are:

a.) it is a nominative, when accompanying verbs of *being, seeming, becoming, growing, remaining*, such passives as *to be called, held for, considered, appointed, made*, sim.

Çâk. I मृग एष बिप्रकृष्टः संपन्नः (this deer has become distant), Hitop.

92 पक्षिणः सकोपा ब्रूमूङ्गः (the birds grew angry), Panc. 51 किमेवं लभ-

कस्मादिचेतनः संतातः (why you have swooned so at a sudden?); Priy.

p. 14 कस्मात्प्रवृष्ट इव लक्ष्यसे (why do you look so glad?) Panc. 56 स

राता प्राकारशेषः कृतः (the king was reduced to the possession of nothing but his fortress), Panc. III, 152 गृहिणी गृहसुच्यते (it is the

wife that is called one’s „home”).

b.) an instrumental. b) it is an instrumental, if wanted by a verb of *being*, *becoming*, *seeming* etc. when impersonal passive. In this case both subject and noun-predicate are put in the instrumental. Mudr. I मया न प्रयानेन स्थीयते = अहं न प्रयानस्तिष्ठामि; Daçak. 18 बालकेन सकलक्रूशसहेनाभावि (the baby was strong enough to endure all this toil).

This idiom is, of course, obligatory with the *kṛtya*'s of यू. Daçak. 164 त्वदनुजीविना राजपुत्रेण भवितव्यम् (the prince deserves to be your attendant), Panc. 21 तस्य च प्रदानुरूपेण पराक्रमेण भाव्यम् (and his strength may be adequate to his voice).

c.) an accusative, when qualifying the object of the verbs of *calling* and *naming*, of *esteeming*, *holding for*, *considering*, *knowing as*, of *making*, *appointing*, *electing* and the like. M. 2, 140 तमाचार्यं प्रचक्षते (him they call a teacher), Nala 3, 22 नलं मां विद्धि (know me being Nala), Mudr. III कौरिल्यो नृपतिमकरोन्मौर्यवृष्टलम् (Cānakya has made king a çūdra, the son of Murâ), Pat. I, p. 332 तण्डुलानोदनं पचति (he boils rice to a jelly), Panc. 3 एतानश्चास्त्रं प्रति द्राघ्यथानन्यसदृशान्विद्धासि तथा कुरु.

N.B. It is superfluous to give some more instances of that well-known type, but it must be observed, that Sanskrit has also other concurrent idioms, it often prefers. Note in the first place, the nominative with इति, 2^{ly} the instrumental of abstract nouns. Both are equivalent to the nomin. or accus. of the completing predicate. Instead of ब्राह्मणं भवन्तं संभावयामि (I hold you for a brahman), it is also said ब्राह्मणं इति भवं or ब्राह्मणेन भवं; the same of course applies to the passive construction. R. 3, 9, 11 वनं दण्डका इति विश्वुं प्रस्थितस्त्वम् (you have set out for the forest, called Dañḍaka), Kâç. on P. 1, 1, 1 वृद्धिग्रन्थः संज्ञात्वेन विधीयते (*vṛddhi* is established [here] a grammatical term). A more detailed account of those idioms will be given in the course of this book.

33. In the archaic dialect we frequently meet with *two nominatives* Middle voice construed with some verbs in the middle voice, viz. such as signify *to call one's self, to consider one's self.*¹⁾ Rgv. 10, 85, 3 सोमं मन्यते पविवान् (he thinks himself having drunk *soma*), Ch. Up. 5, 3, 4 किमुशिदो ऽवोचया यो हैमानि न विद्याकर्यं सो ऽनुशिदो ब्रवीत (why did you say you had been instructed? how could anybody, who did not know these things, claim himself instructed?), Tbr. 2, 3, 8, 2 सो ऽसुरान्सूदा पितेवामन्यत (he, after having created the asuras considered himself as if he were a father).²⁾ — Similarly it is said in liturgical style ऽरूपं कृ with nom. »to assume the shape of —”, Ait. Br. 6, 35, 4 अश्वः प्रवेतो ऽरूपं कृत्वा (having assumed a white horse's shape), Tbr. 1, 1, 3, 3 आत्मू ऽरूपं कृत्वा.³⁾

Rem. In classic Sanskrit this idiom seems to have antiquated. »To call —, to consider one's self” is expressed by means of the reflexive pronoun, as आत्मानं मन्ये | आत्मानं ब्रवीमि. Instead of the old type अश्वो ऽरूपं कृत्वा we meet with such compounds as Panc. 326 अश्ववृपं कृत्वा.

34. In the case of a substantive being the attribute or predicate of an other substantive, disagreement of gender or number or of both is possible. R. 2, 115, 15 मरतः प्रिरसा कृत्वा संन्यासं पादुके (Bh. put on his head *the pledge*, [namely] *the slippers*).

1) This nominative has its counterpart in Greek and in modern languages. So says an illustrious German poet (FELIX DAHN, *Skaldenkunst* p. 79) »weise wähnt' ich mich, und ach! ein Thor, ein pflichtvergessner Knabe erwies ich mich.”

2) In a few passages of the upanishads and epic poetry we meet with such expressions as परिउत मन्यमानः: »holding one's self a learned man,” for ex. Mhbh. 13, 22, 13. They are hardly to be accepted as compounds, like परितंमन्य, सुभांमन्य and the like (P. 3, 2, 83).

3) See the amount of examples in WEBER, Ind. Stud. XIII, 111. — Ait. Br. 5, 7, 2 we have a confusion of the two constructions, the acc. of the pronoun आत्मानम् being used together with the nom. of the noun इन्द्रो वा एताभिर्वहानात्मानं निमिषोत.

CHAPTER II. How to denote case-relations.

35. The manifold relations between nouns and verbs or nouns and nouns are signified by cases, by the periphrase of cases, by compounding. As to the proportional frequency of the said modes of expression, *nude cases* are more freely employed in poetry than in prose, oftener in the earlier periods of Sanskrit than in the latter; whereas *periphrastic expression* strives at extending by the time, the implements of circumlocution increasing in number and variety, the nearer we approach to our own times. But the faculty of signifying case-relations by confining the correlating nouns into the somewhat rudimentary shape of *compounds* has not been overturned nor diminished by time. On the contrary, whether we look at their frequency or at their manifoldness or at their expansibility, the old dialect is by far surpassed by the alexandrinian period of Sanskrit literature.

36. The same *richness* and *abundance* is generally displayed in the several constructions, taken separately. Two or more conceptions of the same case-relation being equally possible in thought, they mostly are also available in speech; there is perhaps no language, where one may be less limited in this respect. Thus we meet side by side with a partitive genitive, a partitive ablative, a partitive locative. Causality may be denoted by means of the instrumental as well as by the ablative or by various periphrase, as हेतोः, कारणेन, कारणात् etc. The person spoken to may be put in the accusative or dative or expressed by means of प्रति, पुरः, अग्ने. The verbs of giving are

not only construed with the dative of the person bestowed upon, but also with genitive or locative. The dative of the purpose is interchangeable with many a periphrase (अर्थम्, निमित्तम् etc.) and with infinitives. And so on. — Add to this the many implements for periphrase, *either* prepositions, partly ancient and common to the Indo-european mother-tongue, partly new-formed in Sanskrit, *or* nouncases and verbal forms that have almost the force of prepositions, as सकाशम् समीपम् etc. when = „to,” कृते „on account of,” वर्त्तियवा or मुक्ता = „without,” मार्गेण = „by means of”, sim. Moreover, in most cases one is free to compound the substantive with those words, for ex. to say जीवितहेतोः instead of जीवितस्य हेतोः (for the sake of life), पाषाणोपरि = पाषाणस्योपरि (over a stone), etc. — Finally it must be kept in mind that in a large amount of cases one has even the *choice* of either expressing the case-relation, or letting it be implied by a compound, made up of the two correlating substantives पुरुषसिंहः = पुरुषेषु सिंहः (a lion *among* men), राजपुरुषः = राजा पुरुषः (the king's attendant), अहिहृतः = अहिना दृतः (slain *by* a serpent), sim.

37. In consequence, the three general classes, we have set up, — cases, periphrase, compounds — do but represent one and the same logical category and are in practice coordinate. For clearness' sake however, as they cannot be dealt with promiscuously, they require to be treated successively. Accordingly chaptt.

III—VII will contain the syntax of the cases, chapt. VIII the periphrastic expression of case-relations; in chapt. IX the different kinds of compounds — including also dvandva and karmadhāraya, though logically belonging to other categories — will be gone through.

GENERAL SCHEME OF THE CASES.

38. The nominative or first case (प्रथमा sc. विभ-
क्तिः) is expressive of the sentence's subject and predicate, see 1 and 5. Moreover the nominative is employed to denote the noun taken by itself, apart from the sentence, as will be shown hereafter.

The person addressed is put in the **vocative**.¹⁾).

1) Though the vernacular grammarians have a proper term for the vocative — *āmantrita* P. 2, 3, 48 — and even two for the vocative of the sing. (the voc. sing. especially is named *sambuddhi*, ibid. 49) it is however not considered a distinct eighth case, but an appendix to the nominative. PāṇINI, after having stated (2, 3, 46) प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा »the first case serves only to signify the gender and number of the thing designated by the word's rude form or *prātipadika*”, thus proceeds : संबोधने च (47) साऽमन्त्रितम् (48), that is »it serves also to address, then it bears the name of *āmantrita*.“ — By the way I remark, that in translating P.'s rule on the proper sphere of the first case, I have dissented from the traditional interpretation. According to the commentaries परिमाण means »size“ or »measure“ — such words as द्रोपा, लाटी; आठक are given for examples — and वचन is »the grammatical number“ so as to make the whole signify: »the first case denotes the mere meaning of the *prātipadika*, the mere gender, the mere size (or weight), the mere number.“ See f. ex. the Kācika on our sūtra. That interpretation cannot be right. In the first place, in the Pāṇinean terminology, it must be observed, *prathamā* does not mean the word put in the nominative case, but only the suffix of that case, just as *dvitīyā* names the suffix of the accus., *tritīyā* that of the instrumental and so on. Now, to say in earnest, the *prathamā* has the duty of denoting *three* things apart from the purport of the *prātipadika*, viz. linga or gender, *parimāṇa* or measure and *vacana* or number is unacceptable and almost ridiculous, for the suffix of the nominative cannot give us certain knowledge but as to two of

Of the six others the general purport¹⁾) may be sketched thus:

1. The accusative or second case (द्वितीया) denotes a.) the *whither*, b.) the object of transitives, c.) an extension in time or space, d.) it is used adverbially.

2. The instrumental or third case (तृतीया)

them, nl. gender and number; the size or measure of the thing denoted by the prātipadika is made as little known by declension, as its color or its age. Moreover gender and number are grammatical conceptions, measure, size, weight geometrical ones. It is time to discharge PĀṇINI of the absurdity imputed to him by his interpreters, and to show he is here as plain and judicious as that great grammarian is wont to be. The commentators were misled by वचन, which they did accept as expressing »the grammatical number», as, indeed, it very often does. Yet here it must be the *khāva* of वच् in its original meaning *the naming* or *the being named*, cp. P. 1, 4, 89 आङ्मयद्वावचने (== *āñ*, when *naming* a boundary), 2, 1, 33 कृत्यैरथिकार्थवचने (== with *kṛtyās*, when *denoting* exaggeration), 5, 3, 23 प्रकारवचने यात्, etc. Therefore it is not वचन, which here is carrying the meaning of *grammatical number*, but प्रिमाण; for this word may as well be employed in the narrower sense of »size; periphery,» as in the larger of »any measure whatever;» and accordingly it is also occasionally a synonym of संख्या, (cp. P. 5, 2, 41 and the passages adduced in the Petrop. Dict. IV, p. 540). For these reasons the sūtra, which occupies us, is to be analysed in this way प्रातिपदिकार्थस्य ये लिङ्गप्रिमाणे (== ये लिङ्गसंख्ये or ये लिङ्गवचने, for संख्या and वचन are both expressive of the grammatical number) तयोर्वचनमात्रे प्रथमा.

1) PĀṇINI has short and well-chosen terms to point out their different provinces. The category of the accusative he names *karma*, that of the instrumental *kartr* »agent» and *karana* »instrument,» that of the dative *sampradāna*, that of the ablative *apādāna*, that of the locative *adhikarana*. The duties of the genitive have not found an adequate expression.

With respect to the nominative it must be observed, that PĀṇINI's definition (see the preceding note) does ascribe a larger sphere of employment to that case than we do in styling it the case of »the subject and predicate.» In this the Indian grammarian is right. Nouns quoted or proffered outside the context of sentences are always put in the *nominative*.

may be called the *with*-case, for it signifies *with what*, *by what*, *how*. According to the various applications of this fundamental notion, there may be set up divers kinds of instrumental. So we have an instrumental of accompaniment — the so-called *sociative* — one of the instrument, one of the agent, of the way, the means, the manner, the quality, of time, of value, and so on.

3. The dative or fourth (चतुर्थी) points out the *direction* of a movement. Mostly it is employed in a metaphorical sense. For the rest, its employment admits of a division into two kinds: a.) the so-called *dative of interest*, b.) the *dative of the purpose*.

4. The ablative or fifth (पञ्चमी) denotes *whence* there is a starting, withdrawal, separation, distance, consequence and the like, it being applied to various categories of thought.

5. The genitive or sixth (षष्ठी) upon the whole may be described as the case, which signifies *cohesion*. It chiefly serves to express relations existing between substantives¹⁾ and according to the logical varieties of these relations we may distinguish between the *possessive genitive*, the *partitive*, the *subjective*, the *objective* etc. Besides, the sixth case is wanted with some adjectives (as those of likeness, knowing and the contrary) and some verbs (as those of remembering). Sanskrit also has three more kinds of genitive, each of them displaying a particular character, nl. 1. the *genitive of*

1) In this book the term *substantive* has not the limited acceptation it has with the etymologist and the lexicographer, but includes any noun that syntactically has the worth of a substantive, as सत्य, when == »truth.«

the time, after which, 2 the absolute genitive, 3. the genitive, which is concurrent with the dative of interest.

6. The locative or seventh (सप्तमी) signifies the *where* and therefore it generally is to be rendered by such prepositions as in, at, to, on. As its employment is not restricted to real space, but of course also extends to other spheres of thought, there are various classes of locatives, for ex. those of *time*, of *circumstance*, of *motive* (the so-called निमित्तसप्तमी), the *absolute locative*. On the other hand the locative is not limited to the spot, where something is or happens, but it also signifies the *aim reached*.

Rem. 1. All nouns are declinable and put in the said cases, if wanted. This applies also to such conventional terms and signs, as the grammatical roots, affixes, anubandhás, prātipadikás, etc

Rem. 2. Indeclinable are 1ly the adverbs, 2ly some nominal derivations of the verb, namely the gerunds and the infinitives. Why they are devoid of declension is quite plain; for they do duty of noun-cases and generally their etymology does agree with their employment.

CHAPT. III. Accusative.

39. I. The accusative expresses whither something is moving. Panc. स्वगृहं प्रस्थितः (he set out for his home), Nala 1, 22 विद्यानिगमस्तदा (then they went to the country of Vidarbha), M. 2, 114 विद्या ब्राह्मणमेत्याह (Knowledge came to the Brahman and said —). In the instances adduced the movement is real. But in a metaphorical sense the accusative is likewise available. R. 2, 82, 9 ज्ञाम मनसा रामम्, Daq. 40 तच्चित्तया दैन्यमगच्छम् (by this solicitude I grew sad).

This obvious construction is not the only one.

Acc.
deno-
ting
the
whi-
ther.

The *aim striven at* may also be put in the dative (79), the *aim reached* is mostly denoted by the locative (134).

Moreover various periphrases by means of प्रति, अन्ति-कम्, सकाशम्, सर्वप्रभ्, उद्दिश्य etc are concurrent idioms, see chapt. VIII.

40. From this acc. of the aim the acc. of the object is not sharply to be severed. On the boundary are standing such turns as त्वां श्रयति (he bends to you, rests on you), विद्यां प्रपद्यते (he attains knowledge), यामम्-भिवर्तते (he moves towards the village).

Verbs of bringing, carrying, leading, conveying may be construed with two accusatives, one of the aim and one of the object ग्रामज्ञां नयति हरुति कर्षति वहति वा (see Siddh. Kaum. on P. 1, 4, like. 51); — Daq. 83 त्वां नयेयं त्वाविवतम् (let me conduct you to your lover), Çak. V ग्रकुन्तलां पतिकुलं विसृज्य (having dismissed Çak. to the home of her husband).

41. When construed with a passive verb, the accus. of the aim sometimes remains accusative, as in Latin and Greek, sometimes it turns nominative. So it is good Sanskrit to say मया यामो गम्यते, मया यामो गन्तव्यः Kathās. 25, 210 संप्रति गन्तव्या पुरी वाराणसी मया (now I want to go to the city of Benares), Pat. I, 464 गंस्यते सोऽथः (the meaning will be understood), cp. ibid. 44 कथमनुच्यमानं गंस्यते, ibid. 102 यामो भवता गन्तव्यः¹⁾.

1) Vernacular grammar makes no distinction at all between aim and object. Both kinds of accusative share the common appellation *kurma*. Yet I greatly doubt, whether the acc. of the aim may turn nomin. when attending on the passive of *all* verbs of moving. I, for my part, am not aware of instances of any of them, but for गम्. The transitive compounds (43) of course are left aside, likewise such verbs, as the vaidik इयते, when == »to be asked for —».

Rem. The acc. of the aim is not changed into the genitive, when attending a noun. It is said नेता ऋव्यस् शुश्रम् (the transporter of a horse to Srughna), with the acc. of the aim and the gen. of the object. Cp. Pat. I, p. 336.

42. II. The acc. of the object. — Upon the whole, the Acc. of the object. same category of verbs are transitive in Sanskrit as are elsewhere. Yet, some cases of discrepancy and some idiomatic turns proper to Sanskrit are to be noticed:

1. Verbs of speaking may admit of the accus. of the person addressed, cp. 46; 2. Many a Sanskrit intransitive, whose English equivalent is likewise intr., may occasionally admit of an object put in the accus.; then the translation will generally differ. Of the kind are:

1. रोहिति intr. to weep, tr. to weep for;
2. हसति » to laugh, » to laugh at;
3. नन्दति » to rejoice, » to rejoice at;
4. प्रोच्चति » to be sorry, » to pity;
5. वर्षति » to rain, » to rain upon;
6. युध्यति » to fight, » to fight;
7. चिन्तयति » to think, » to think of; to reflect;

8. Verbs of *rambling, erring*, like अग्, अट् are trans. when = »to walk over, to go through», note also such turns as मृगयां धावति (he is a hunting), मैत्रं चरति (he lives by begging). — 9 नमस्करति, नमति and its compounds, may be construed with the acc. of him to whom respect is shown. A complete list of such verbs is difficult to give. Most of them are to be known by the dictionary.

Rem. 1. As a rule, the said accusatives are not obligatory. So the verbs of *speaking* admit also of a dat. or locat. or प्रति; — नम् and प्रपात् are oftener construed with dat. or gen.; — it is said as well युध्यति प्रातुणा or प्रातुणा सह (सम्म् etc.) as युध्यति प्रातुम्, and so on.

Rem. 2. Note also the turn एतन्मां भजति (this falls to my share) and the trans. construction of युध्यति or पुष्पाति प्रोभाम् (लक्ष्मीम् etc.), see f. inst. Kumāras. 1, 25; 3, 63; Ragh. 3, 22; 4, 11.

Rem. 3. दीक्षयति (to play) with the acc. of the wager is an idiom of the brâhmaṇa.

43. Intransitive verbs may become transitive, when being compounded with some preposition¹⁾; गमनुगच्छति (he goes after the cow), pass. अनेन गौरनुगम्यते. This chiefly applies to verbs, compounded with अति अधि अनु उप प्रति, but also to others Examples: अतिक्रामति (to transgress); अधिक्षेते अथास्ते अधितिष्ठति, ep. P. 1, 4, 46; अनुकम्पति (to pity); अनुभवति (to partake of-, to enjoy); उपजीवति (to live by-), उपवसति (to dwell near-); प्रतिभाति (to appear to-); अवलम्बति and आलम्बति (to rest on, to grasp), आवसति (to inhabit), उत्क्रामति (to neglect), प्रतुक्तच्छति (to go to meet) etc.

Rem. This influence of the preposition is even seen in the acc. attending on some compound adjectives, as अनुव्रत, उन्मुख (Nala 2, 27 रमयन्तोमनुव्रतः, R. 2, 50, 1 अयोध्यासुन्मुखः).

44. Instances of the so-called etymological or cognate accusative are not wanting Daç. 133 वाचयं मधुवर्षमवर्षत्, R. 2, 54, 37 उपिताः स्तो ह वसतिम् (v. a. we have passed the night), ibid. 58, 21 यथान्यायं वृत्तिं वर्तस्क मातृत्वं (behave yourself properly with respect to your mothers), Mhbh 1, 102, 3 भोज्यः कन्याः पृष्ठाक वृपकानाः स्वयंवर्यम्. — An example of its passive construction is this: R. 2, 58, 20 कुमारे भर्ते वृत्तिर्वर्तितव्या च राजवत्.

Rem. 1. Some of these etymological accusatives touch upon the sphere of the adverb and the gerund in °अम्. Sometimes it is rather difficult in what category to class them. Of the kind are Oh. Up. 3, 15, 2 न पुत्रोदं रोहिति, Mhbh. 1, 154, 30 पश्चामारमसारयत् (he killed [him] as one kills a beast), P. 3, 4, 43 पुरुषवाहं वहति, sim.

Rem. 2. The krts in °इच् are only available when etymol. accus. The Kâçikâ gives these examples: Qu. कां कार्मिकार्मीः Answ. सर्वो कार्मिकार्मम्; so कां गणिमज्जीगणः etc.

45. Some verbs admit of a double construction, which

1) Pat. I, p. 107 अकर्मका अपि वै सोपर्सांगः सकर्मका भवन्ति.

Verbs with a double construction is the counterpart of the well-known Latin idiom *munus mihi donat = munere me donat*. Compare for inst.

विभज्. — Mhbh. (ed. Calc. 3, 17242) यज्ञ. 2, 114 [पिता] व्येच्छ्या विभजेत् सुताज्येषं च अर्चमागेन (a father may either bequeath his sons as he likes best, or he should bestow the best lot upon the eldest).

क्षिप्. — R. (Gorr.) 5, 11, 11 धूर्तप्र-
लापान्तिपन्ति (they utter out be-
guing talk).

लुप्. — लुप्त्यर्थम् (he robs the mo-
ney).

M. 8, 270 एकज्ञातिर्द्विजातींस्तु वाचा
दारुणाया क्षिपन् (a not-dvija,
when hurting a dvija with
harsh words).

लुप्तति स्वामिनम् (he robs the owner).

Both constructions are used side by side in this mantra of Pâraskara (Grhy. 2, 2, 7) धेनेन्द्राय बृहस्पतिर्बासः पर्यदधारसृतं तेन त्वा परित्थामि.

Rem. The verb यज् seems to offer some irregularity of construction, but in fact it is not this verb, which is dealt with in a strange way, but it is the common translation of it, which conceals its proper meaning. One is wont to translate it »to sacrifice,» but its real purport must have been some of »worshipping, honouring, feeding» or the like. Accordingly the offering is put in the instrumental, the divinity fed or worshipped in the accusative. One needs must say हविर्मिद्देवान्यतामहे तदेव तेऽस अज्ञामेवा त्वमासि. — The real equivalent of our »sacrificing» is त्वं = θεσιν; here the divinity is a dative, and the object is either the fire or wheresoever the offering is poured into, or the offering itself; therefore देवेभ्य अग्निं तुहोमि or देवेभ्य अग्नौ हविर्तुहोमि. — Moreover the etymol. accus. is of course also available as well with यज् as with त्वं; it may be said यज्ञं यजामहे, अग्निहोत्रं तुहोमि. But the instrum. of the offering with त्वं is vaidik according to P. 2, 3, 3 (see Pat. on that sûtra, I, p. 444).

46. Now, some verbs have the faculty of admitting two objects at the same time.

It is said as well कथां वक्ति (he tells a story) as त्वां वक्ति (he speaks to you); as well शत्रुं जयति (he vanquishes the enemy) as रात्रं जयति (he

Double object.

conquers a kingdom); as well शिष्यमनुशास्ति (he teaches his pupil) as धर्ममनुशास्ति (he teaches the law). By combining both constructions we obtain 1. कथां वक्ति त्वाम्; 2. प्रश्नं राज्यं तयति; 3. शिष्यं धर्ममनुशास्ति.

This double object may attend a.) verbs of *speaking*, as ब्रू, वच्, आकृ etc., *asking*, as याच्, भिन्, प्रार्थयति, पृच्छति and sim., *teaching*, especially अनुशास्ति and अध्यापयति, b.) some others, especially जयति (*to win*), दोग्धि (*to milk*), दण्डयति (*to punish, to fine*). See P. 1, 4, 51 with the commentaries.

Examples: *speaking*: Nala 1, 20 ततो इन्नारिज्जनो वाचं व्याजहार नलं तदा, R. 2, 52, 31 आरोग्यं ब्रूहि कोसल्याम्; — *asking*, *begging*: Ch. Up. 5, 3, 5 पञ्च मा राजवन्धुः प्रश्नानप्राप्नोते (that fellow of a rājanya asked me five questions), M. 8, 87 साक्षं पृच्छेदृतं द्विजान्, Kathās. 1, 31 स वरं नामयाच्वत (he requested a boon of me), Mhbh. 1, 56, 24 सुवर्णं रजतं गाश्च न त्वां राजन्वृपोम्यहम् (I do not beg gold of you, my king, nor silver, nor cows); — *teaching* R. 2, 39, 27 करिष्ये सर्वमेवाहमार्यं यदनुशास्ति माम् (I will do all that, which Mylady enjoins me to do); — त्वि: Mhbh. 3, 59, 5 निषधानप्रतिपथस्त्र तित्वा राज्यं नलं नृपम्; — दुहूः: Kumār. 1, 2 भास्वन्ति रत्नानि महोदधीश्च — दुहुर्धरित्रीम् (they milked from the earth resplendent gems and herbs of great medicinal power); — दण्डयृः: M. 9, 234 तान्सहस्रं दण्डयेत् (he should punish them with a fine of a thousand paṇa).

Rem. Indian grammar adds to them some others, instances of which construed with a double object are scarcely met with in literature, if at all. Of the kind are चिं (to gather), रुध् (to check), सुष् (to rob), मथ् (to churn), thus exemplified: वृक्षमवचिन्नोति फलानि। गामवर्हणादि वज्रम्। सुधां चीरनिधिं मथति etc.¹⁾.

47. Yet, with none of the said verbs the double accusative is of necessity. Other constructions are quite as usual, sometimes even preferable, especially in simple prose.

1) Here also vernacular grammarians put the two accus., depending on such verbs, as चीर, वह, see 40 R.

The verbs of *asking* are often construed with the *ablat.* or *genit.* of the person addressed. Those of *teaching* admit of acc. of the person + loc. of the thing taught (Priy. p. 11 गौतनृयवायादिषु.... प्रिक्षयितव्या), आदिप्रति, संदिप्रति and other verbs of *enjoining* are construed with acc. of the enjoinder + dat. (or its substitutes) of the person. Those of *speaking* are often construed with the dative of the person addressed, or the genitive, or प्रति.

NB. Some verbs as कथयति (to tell), वेदयति (to make known), आदिशति (to enjoin) never comply with the double object.

48. In the passive construction the *person* asked, addressed, defeated etc. turns *nominative*, the *thing* asked for, spoken etc. remains *accusative*. Therefore, though it may be said separately उक्तो इर्यः as well as उक्तस्त्वम्, पृष्ठो वृत्तान्तः as well as पृष्ठः पुत्राः, when combined, we get the type एतमर्थमुक्तस्त्वम् । पृष्ठः पुत्रा वृत्तान्तम्. Examples: Panc. 29 प्रार्थितो मया मवर्त्ये स्वास्यमयप्रदानम् (v. a. I have asked my master to grant you his protection), Kathás. 27, 142 बाणेन युद्धयोग्यमर्ति हरो याचितः (Bána has prayed Çiva for a foe, fit to fight with); — R. 2, 97, 15 न हि ते निष्टुरं वाच्यो भर्तो नाप्रियं वचः; — Daç. 80 मया डितश्चासौ प्रोउप्रासहस्राणि दीनाराणाम्; — M. 8, 36 ब्रन्तुं तु वदन्तपद्म्यः स्ववित्तस्यांश्चमष्टमम् (but when bearing false witness, he must be punished with a fine of one eighth of his goods).

This passive construction is often avoided¹⁾ by employing one of the concurrent idioms, taught in **47**. Therefore उक्तमिदं त्वां प्रति or तुभ्यम्, मयायमर्थस्त्वतः पृष्ठः or स्वत्सकाशात्, etc.

49. Accusative with causative verbs. — If the primitive

1) With some verbs it is, if at all, but rarely met with. Upon the whole, the construction with a double object appears to be the remnant of an old vegetation, which has almost passed away to be succeeded by new stalks and young stems. We may see the same process at work in Latin, Greek and the teutonic languages. In all of them the idiom of the double object loses territory time going.

Double be an *intransitive* verb, its causative is construed with object with the accusative of its (the primitive's) subject. Prim. शते causatives. देवदत्तः Caus. यजदत्तो देवदत्तं शायथति. The same applies to verbs of *going*; then we will have occasionally two accusatives, one of the aim and the other, pointing out the primitive's subject. Prim. देवदत्तो पाटलिपुत्रं गच्छति Caus. राजा देवदत्तं पाटलिपुत्रं गमयति.

But if the primitive be a *transitive*, there is diversity of idiom. Often the primitive's subject is in the

P. 1, 4.
52.

same manner put in the accusative, when construed with the causative, but often also in the instrumental. In the former case we have of course two accusatives, as Kathás. 9, 10 मन्त्रपूतं चर्तुं राज्ञो प्राप्नयन्मुनिसत्तमः (the best of ascetics made the queen eat a consecrated porridge), wherewith cp. this instance of the instrumental: Mhbh. 2, 1, 7 न ग्रह्यामि किञ्चित्कारयितुं त्वया (I shall not be able to get anything done by you). The difference of both constructions is determined by the diverse nature of the notions, carried by them. If one wants to say *he causes me to do something*, it is by his impulse I act, there is room for the type मां किञ्चित्कारयति, but if it be meant *he gets something done by me*, I am only the agent or instrument through which he acts, the instrumental is on its place किञ्चित्कारयति मया.

Examples: a.) of two accusatives; Mudr. I, p. 43 अपि कदाचिच्चन्द्रगुप्तोषो अतिक्रान्तपार्थिवगुणानधुना स्मारयन्ति प्रकृतौः (do not the vices of Candrag. still remind the people of the former kings?), Daç. 144 पितरौ तस्या दारिकाया मां पापिमयाहयेताम् (my parents allowed me to wed that girl), Mhbh. 1, 75, 28 स क्रष्णोन्करमदापयत् (he made the holy men pay taxes), R. 2, 55, 17 रामस्तामध्यारोपयत्पवत् (he ordered her to embark), ibid. 2, 94, 2 अत्र दाशरथिश्चित्रं चित्रकूटमदर्शयत्। भार्याम्, Daç. 215

त्रापय मां स्ववार्ताम्. — So always अथापयति कंचित्किंचित्, for this verb at the same time formally is a causative and as to its meaning (*to teach*) it belongs to the category, mentioned in 46.

b.) of the instrumental of the primitive's subject: Daç. 170 सा तस्य साधोश्चित्रवद्यमज्जेन राजा समादेश्यां चकार् (she obtained an order of the king who was unaware [of what had happened before] to put to death this honest man); Mudr. I, p. 37 लेखं प्रकटदासेन लेखयित्वा (after having got written the letter by Çakatadâsa); Panc. 51 रथकार् आपु-पुरुषैत्तं स्वगृहमानावयत् (the cartwright let him bring home by friends), Ku-mâras. 6, 52 स तैरक्रामयामास शुद्धान्तम् (he [Himavân] suffered his zenana to be entered by them, that is »he opened his zenana to them«), M. 8, 371 तां ज्वर्मि: लादयेद्राजा (her the king should order to be devoured by dogs) ¹⁾.

50. In the passive construction these two types are likewise possible: 1. *the primitive's subject turns nominative, the primitive's object remains accusative*, as Mudr. V, p. 172 परिधापिता वयमाभरणं कुमारेण, the active form of which would be कुमारं अस्मा-नाभरणं परिधापितवान्, 2. *the primitive's subject is instrumental, but the primitive's object turns nominative*, as Mudr. I, p. 22

1) Pâṇini gives a different rule about the construction of the causatives. In his sûtra 1, 4, 52 he teaches that the primitive's subject is the karma of the causatives of a.) all intransitives, b.) the verbs of *going (moving)*, c.) those of *perceiving* and *knowing* (बुद्धि), d.) those of *feeding*, e.) those of *uttering voice*, and the following rule declares »optionally also with कार्यति and हार्यति' [and their compounds, see Pat. I, p. 109, l. 10]. With the other causatives, therefore, the primitive's subject is not considered an object (karma), accordingly not put in the accus., but in the instrumental, according to P. 1, 4, 55 compared with 2, 3, 18. Now, to these rules of Pâṇini, which do not take account of the internal difference existing by necessity between the two conceptions, but simply set up some outer marks, I have substituted the description expounded in the context. Mr. ANANDORAM BOROOAH has preceded me in this way. Moreover I have tested Pâṇini's rule in numerous instances, but found it deficient now and then even when paying due respect to the modifications made in it by the different vârttikas on our sûtras (1, 4, 52 sq.), whereas the same enquiry confirmed the exactness of the rule as it has been laid down in the context.

विषकन्यया राज्ञेन व्यतिस्तपस्त्री पर्वतेष्वर्: active विषकन्यया राज्ञो व्यति-
तवान्तपस्त्रिनं पर्वतेष्वरम् (R. has killed the unhappy Parv. by means
of a *vishakanya*). The latter type appears to be rare¹⁾,
the former is the general one and is applied even in
such cases, as would not admit of two accusatives in
the active form.

Examples of type 1. — Mudr. VII, p. 222 शकटदासस्तपस्त्री तं कपरलेलं
मैव लेखितः, Kull. on M. 8, 287 वाक्ययो भवति तमसौ दापनीयः (he
must be caused to pay as much as has been expended), Daç. 164
अहस्त कोष्ठदासेन सानभेजनादिकमनुभावितोऽस्मि (Koçadâsa made me enjoy
a bath, food etc.), Hitop. 9० ततस्तेन [sc. प्रश्नेन] स गृथपतिः प्रपामं कारितः
(then he [the hare] commanded the chief elephant to make his pro-
stration), R. 2, 62, 1 राजा राममात्रा आवितः परुषं वाक्यम्.

Example of type 2. Mâlav. I, p. 15 अथावप्यमेव माधवसेनो मया पूज्येन
मोचयितव्यः (v. a. His Majesty, indeed, has it in his own power to
make me release Mâdhavasena).

51. When having got a more or less figurative sense, the causatives
may change their construction. So with दर्शयति (to show) and आवयति
(to tell) the person who is caused to see and to hear is sometimes
put in the acc. as attending on a causative, but it is more com-
mon to use the gen. or dat., because they in fact range with the
verbs of *showing* and *telling*. So बेदयति and its compounds are
never construed with the acc. of the person to whom something is
made known.

52. The accusative of the object is not restricted to the
finite verbs, but affects also some active verbal forms,
which are grammatically classed among the nouns. In the
first place all participles, gerunds and infinitives with ac-
tive signification must have their object put in the accusa-

Accu-
sative
de-
pend-
ing
on
nouns.

1) Apart from the two examples adduced in the context I do not
remember having met with any. In both of them the object and the
agent are persons.

tive. Hitherto there is no difference between the syntax of Sanskrit and of its sister-languages. But the accusative is also wanted with some classes of verbal nouns, commonly not reckoned among the participles etc., ^{1) nl.} P. 2, 3, 69 sq.

a.) with those in त्, made of desiderative verbs; this class of adjectives has indeed almost the nature of participles, b.) with some in इत् of kindred signification, c.) with those in अक्, when having the worth of a partic. of the future, d.) with some krtis in °इत्²⁾, e.) with the krtis in °त्, when barytona.

Examples: a.) M. 1, 8 सिसृत्तुर्विक्रिधः प्रजाः (wishing to create the manifold creatures), Mhbh. 1, 167, 48 सर्वयोषिद्वरा कृष्णा निनीषुः ज्ञनियान्त्यम्; — b.) Daç. 25 तेषां भाषणापात्प्रज्ञमस्त्विष्णुरहम् (as I could not bear the harshness of their words); — c.) Kâç. on P. 2, 3, 70 करं कारको व्रजति (he goes to make a mat)³⁾; e.) see 53.

Rem. 1. Those in उक् are also mentioned by Pâṇini as agreeing with acc., but this construction has antiquated. Instances of it are met with in the archaic dialect. Taitit. S. 6, 1, 6, 6 कामुका एतं स्त्रियो भवन्ति य एवं वेद, Ch. Up. 5, 2, 2 लम्भुको ह वासो भवति (surely, he obtains a dress).

Rem. 2. Note also the acc. with the adj. अहं (worth, deserving). As far as I know, this idiom is restricted to the epics. Mhbh. 1, 63, 4 रुद्रत्वगर्हो राजाय तपसा (this king is by his penance worth of

1) See SIECKE, de genetivi in lingua sanscrita imprimis vedica usu, p. 17 sqq.

2) Especially, if a debt be the object, P 2, 3, 70. Kâç. प्रातं दायो.

3) Examples in literature are scarce. WHITNEY (Grammar § 271 c.) quotes Mhbh. 3, 73, 25 भवन्तमभिवादकः, but the example is doubtful, for the whole sentence runs thus: आगतोऽस्मि भवन्तमभिवादकः, where it is also possible to accept the acc. as the aim of the verb आगतः. — R. 3, 10, 15 तदर्थमानान्त्याभिर्देष्टकारप्यवासिभिः। रुक्षकस्त्वं would afford an instance of रुक्षक, construed with the accusative, if it were not probably a bad reading; रुक्षकस्त्वम् is to be changed in रुक्ष नस्त्वम्.

Indra's rank), R. 1, 53, 12 न परित्यागमहेयं मत्सकाप्रात् (she is not worth being given up by me) ¹⁾.

Rem. 3. In the ancient dialect of the vaidik mantras many more kinds of verbal nouns may agree with acc. So for inst. Rgv. 6, 23, 4 बन्धिवर्तुं परिः सोमं दृष्टिर्गाः. Mhbh. 1, 113, 21 we have even an acc. depending on a nomen actionis तिगीषया महीं (by his desire to conquer the earth) पापदुर्निर्क्रामत्युरात्; likewise ibid. 1, 167, 3 द्रोणं प्रतिचिकीर्षया (by his wish to retaliate Drona).

53. The acc. with the barytona in °त् though not rare in the earlier period, seems to protract but an artificial life in classic Sanskrit, as it is met with only in refined style and even there side by side with the genitive ²⁾. Daç. 199 it is said of a good king, that he was संभावयिता ब्रुधान्प्रभावयिता सेवकानुङ्गावयिता बन्धून्यग्रावयिता प्रात्रून् (honouring the wise, making his attendants mighty, raising his kinsmen, lowering his foes); comp. Panc. III, 71 न् पतिर्नेता प्रजाः (a king, who rules his subjects). -- On the other hand, the examples given by Kâg. on P. 3, 2, 135 prove that at the time, they were applied at first, the construction with the acc. was obvious and natural. So मुउयितारः आविष्टायना भवन्ति वृद्धमूलाम् (the Çrâvishthâyanâs have the custom to shave the hair of the young-married woman.) Cp. Åpast. 1, 8, 15.

54. III. The **accusative of space or time** serves to de-
note a continuity of either; it expresses therefore
and
time. *what space is occupied or during what time the action is*

P. 2,
3, 5.

1) In the classical language अहं complies with genitive. So Priyad. 39 उपविष्टात्वहेयमर्थासनस्य (let her sit down, she is worth half of my seat). Likewise अनहं.

2) PâṇINI explicitly states (P. 3, 2, 134 sq.), that the barytona in °त् are restricted to the denoting of lasting and inherent qualities. But he nowhere affirms that the oxytona are not to be employed in that sense. Indeed, a genitive with nouns in °त्, even when expressing lasting qualities, is very common in classic Sanskrit. In the same passage Daç. 199, the example in the context has been borrowed from, we read परीक्षिता सविधिक्षापाम् and सयः प्रतिकृता दैत्यमानुषीपामापदाम्... मनुर्मोर्गेण प्रपोता चातुर्व-
र्ष्यस्य. Comp. the list of epithets in Kâd. I, p. 2 कर्ता महाश्रयपाम् etc.

going on. Compare the *acc. spatii* and *temporis* in Latin, Greek, German etc.

Examples: a.) space R. 2, 91, 29 ब्रह्मवृ हि समा भूयः समन्नात्पञ्चयो-
जनम् (for the soil became flat over an extent of five yojana's in
every direction), Mhbh. 1, 153, 40 निगृह्य तं... चकर्ष ह तस्याद् देशाऽन्यं वृष्टौ
(he seized him and dragged him along over a space of eight
bow-lengths).

Rem. When naming the dimensions of a thing, one does not use this accus., but avails one's self of *bahuvrīhi*-compounds.

b.) time Panc. 165 एतावन्ति दिनानि त्वदीयमासीत् (for so many days
it was yours), Daç. 96 भद्रकाः प्रतीक्ष्यतां कञ्चित्कालम् (gentle sirs, please,
wait a moment).

Rem. 1. Now and then the acc. of time denotes the time *at which*. R. 2, 69, 1 यामेव रात्रिं ते दूताः प्रविशन्ति स्म तां पुरोम् । भरतेनापि तां
रात्रिं स्वप्नो दृष्टो यमप्रियः, Daç. 153 सोऽपि विटः..... तदहरेव स्वगृहे
स्नानभोजनादि कार्यित्वोन्नरेशुः..... मामनुगम्य..... विसृज्य प्रत्यासीत्. Cp.
Ait. Br. 1, 22, 12; Mhbh. 1, 63, 40; ibid. 1, 121, 34; Āpast. 1, 5, 12.

Rem. 2. Sometimes यावत् is put behind the acc., when denoting the time, *during which*. Hitop. p. 51 मया मासमेकं यावद्गौरीवृत्तं
कर्तव्यम् (I am bound to perform during a month a vow for Durgâ).

Rem. 3. The acc. of time remains unchanged in the passive; see Daç. 96 quoted above. But occasionally it is dealt with, as if it were the object. R. 2, 88, 2 इह तस्य महात्मनः प्रार्बद्धी प्रायिता भूमौ
(= here the noble hero has passed the night on the naked earth) instead of प्रार्बद्धीं प्रायितम्¹).

55. IV. As a rule, the accusative neuter of any Adverbial accusative. adjective noun may do duty for an adverb, शीघ्रं
गच्छति (he goes swiftly), मृदु भाषते (he speaks gently),

1) Comp. such Latin expressions, as Caes. B. G. 5, 89, 4 *aegre is dies sustentatur*, and the interesting discussion on the matter Pat. I, p. 445 sq. From Patanjali's words it is sufficiently plain, that to say आस्यते मासः । प्रायते क्रोशः is as good as आस्यते मासम् । प्रायते क्रोशम्. From another passage of the same book (I, p. 338, vārtt. 9) it results, that some made the kālakarma-verbs range with the *akarmaka* or intransitives.

हन्तं विद्वरति (he amuses himself secretly), सब्दुमानं सत्करोति (he entertains respectfully).

The acc. of the subst. नाम (name) is used as a particle = »namely,“ sometimes also it answers to Greek *ōνομα* »of name.“ Nala 1, 1 आसीद्वाजा नलो नाम.

56. A great number of prepositions and the like agree also with the accusative, see chapter IX. Of the interjections, धिक् is often attended by accusative.

CHAPTER IV. Instrumental.

57. The third case has been styled **instrumental** after its most usual employment of expressing the instrument or means or agent [P. 2, 3, 18 ep. 1, 4, 42]. Yet its starting-point is rather the conception of *accompaniment*, and it is for this reason some claim for it the name of *sociative*.¹⁾ Nor can there be any doubt, the suffixes, by which the third case is made, viz. *bhi* and *ā*, convey the meaning of accompaniment, simultaneousness and nearness

58. I. **Sociative.** — The instrumental is the equivalent of our *with* = *together with*, *accompanied by*. In this manner the third case is used f. i. Panc. I, 305 मृगा मृगैः सङ्गमत्वं वृत्तिं गावश्च गोमित्तुर-
त्वे. गास्तुरङ्गैः मूलिश्च मूर्खैः सुधियः सुधोमिः (deer seek after the comradeship with deer, so kine with kine and horse with horse, the fool with the fool and the wise with the wise).

a.) with prepos. Upon the whole however, the instrumental, when sociative, is accompanied by some word expressive of

1) This tenet has been laid down by B. DELBRÜCK in his pathmaking treatise *Ablativ, Localis, Instrumentalis*, 1867.

the notion of *being together* viz. 1° the adverbs सहृ, समम्, सार्थम्, साकम् which may then be considered prepositions, as रामः सोतया सहृ; 2° such participles as सहित, सङ्गत, युक्त, अन्वित and the like, as रामः सोतया सहितः or compounded सीतासहितः. Or the notion of the sociative is expressed by a compound, the former part of which is स° (or सह०) as रामः ससीतः. Occasionally the gerund आदाय (having taken) is also used in the meaning of *with*.

The prepositional adverbs सहृ etc. are likewise added to the instrumental for the sake of denoting relations between different parties as *to converse with*, *to meddle with*, *to fight with*, *to contend with*, sim.

Examples: a.) सहृ etc. expressive

1. of concomitancy. Mrcch. X, p.372 अपि धियते चारुदत्तः सहृ वसन्तसेनया (are Cárudatta and Vasantasenâ still alive?), Mhbh. 1, 113, 20 स ताम्यां व्यचरत्सार्थं भावियां राजासत्त्वम् । कुन्या माद्रा च राजेन्द्रः, Panc. 127 तेन समर्पय स्वदेशं प्रति प्रस्थिताः, Kathâs. 4, 136 अहं तनन्या गुरुभिश्च साकम्..... अवसम्;

2. of mutual relations. Panc. 78 तैः सहात्मापं न करोति; ibid. 257 कस्तेन सहृ तव स्त्रैः (v. a. how are you his friend?), ibid. 281 स्विक्रेण सहृ चित्तविपलेण: (disagreement with a friend), Kathâs. 47, 88 स तेन विद्युते समं युद्धम् (he fought with him), Panc. V, 66 चारूपौर्वन्दिभिर्नीचै-र्नापितैर्बालकैरपि । न मन्त्रं मतिमान् कुर्यात्सार्थम्. Note the phrase तेन सहृ दर्शनम् (Panc. 137, 13; 178, 1) and the type, represented Panc. 43 तां स्थूपाया सहृ दूढबन्धनेन बङ्गा (after having fastened her to the pile with a strong fetter).

b.) सहित and the like: Kathâs. 13, 110 स्वगृहं भृत्यसहितः पलायैव ततो ययौ (he fled from this spot to his home with his attendance), R. 2, 52, 91 Sítâ prays पुनरेव महाबाहुर्यथा भ्रात्रा च संगतः [that is: *with his brother and me*] अयोध्यां वनवासात्प्रविशतु.

Rem. An elegant paraphrase of the sociative is occasionally °द्वितीय used as the latter part of a bahuvrīhi. So in the verse quoted Pat. I, p. 426 अस्तिद्वितीयेऽनुसासार् पाएउवम् = »alone but for his good sword, he went after the Pāṇḍava,» Daç. 159 एकान्ते भवानुत्कण्ठित इव परिवादिनीद्वितीयस्तिष्ठति (you stand aside as if longing for some you love, alone with your lute), Panc. 159 राजकन्या सलीद्वितीया.

59. Yet the sole instrumental will not rarely suffice. In ^{b)} with-out the old vedic dialect, the brāhmaṇas included, it is very common, denoting as well concomitancy as mutuality of relations. But in classic Sanskrit it is restricted to the language of poetry and poetical prose and to some typical expressions.

Examples: a.) from the archaic dialect: Rgv. 1, 1, 5 देवो देवेभिर्गामत् (may the god come with the gods), ibid. 8, 85, 7 मरुःिरिन्द्रसत्यं ते अस्तु; — Ait. Br. 1, 6, 3 अशुते प्रजया इन्नादम् (he enjoys food with his family), Ch. Up. 5, 10, 9 आचर्तस्तैः (conversing with them).

b.) from classic poetry, etc.: 1. concomitancy R. 2, 27, 15 साहं त्वया गमिमध्यामि वनम् (I shall go to the forest with thee), ibid. 2, 68, 2 अस्तौ मातुलकुले..... भर्तो वसति आत्रा प्रतुक्षेन; — 2. mutuality of relations Daç. 175 तयापि नवद्यु द्वेषमल्पेतर् बबन्ध (he took a great aversion to his young wife), ibid. 91 तया बन्धवया पणावन्धमकरवम् (with this courtesan I made a bargain), R. 3, 18, 19 कूरैरनर्यैः सौमित्रे परिहासः कथञ्चन न कार्यः (Laxmana, one should make no joke at all with cruel and vile people), Panc. V, 62 न ताभिर्मन्त्रयेत्स्युधीः (a wise man does not keep counsel with women). It is often said विहृथ्यते प्रतुपा without तह्, etc.

Rem. 1. Note the turn, instances of which are afforded by Mudr. III, p. 116 मया स्वजीवनमात्रेषैव स्थापितौ (I have left them nothing but life) and Prabodh. V, p. 103 अचिरादसौ प्रारीषैव न भविष्यति (in short he will part with his body).

Rem. 2. Note कलह (quarrel) with the sole instrum. Panc. V, 74 मेषेषा सूपकारापां कलहः (the cooks' quarrel with the ram).

60. Compound nouns or verbs, whose former part is सं, स or सह, 2^{ly} many words expressive of the notions of

uniting, combining, mingling are often construed with the sole instrumental, even in prose. This construction is the regular one with युक्त् and its derivates.

Examples: a.) compounds, commencing by सं etc. Daç. 79 अक्षधूतैः स्यांसि, Hitop. p. 16 यस्य मित्रेण संलापस्ततो नास्तोह पुण्यवान् (there is not in this world a man more happy, than he, who has a friend to converse with), Çâk. IV, vs. 12 चूतेन संश्रितवती नवमालिका (a jas-mine, clinging to a mango-tree). Mrçch. I, p. 34 रुनं रुनेन संगच्छते.

b.) other verbs of uniting, mingling, combining. — M. I, 26 दन्तैर्योजयच्चेमाः सुखदुःखादिभिः प्रजाः, Panc. 274 सोऽपि स्वजात्या मिलितः (mixed with his kinsmen), Çâk. I, vs. 30 वाचं न मिश्रयति मद्वोभिः (she does not join her voice to mine).

R. em. 1. योऽयति is often = Lat. *afficere aliquid aqua re*. So Mhbh. I (Paushyap.) शिष्यान्कुपेन योऽयितुं नेयेष (it was not his intention to harass his pupils), cp. R. 2, 75, 57. Many times it is = »to bestow something upon somebody», f. i. Panc. 3 अहं त्वां श्रासनप्रतेन योऽयिष्यामि (I will bestow a hundred of grants upon you).

R. em. 2. P. 2, 3, 22 mentions the verb संज्ञा, complying with acc. or instrum., but instances of that idiom seem to be wanting in literature; Patanjali gives the example पितरं or पित्रा संज्ञानोते, but it is not plain what is here the meaning of संज्ञा. — A similar instrum. depending on a compound verb, commencing by सं, is taught by Pân. 1, 3, 55 and his commentators, see Pat. I, p. 284. According to them it is said द्रास्या संप्रवच्छते: वृषल्या संप्रवच्छते »he makes presents to a servant-maid, to a female of low-caste, etc.” the instr.

61. being used only in the case of illicit intercourse.

In-
strum.
or ge-
nitive
with
adj. of
like-
ness,
equali-
ty, etc.

The instrumental attends on the adjectives of *equality*, P. 2, 3, 72. *likeness, identity and the like*, as सम, समान, सदृश, तुल्य. Here however the genitive is a concurrent construction, just as in Latin. It is said promiscuously पितुः or पित्रा समः पुत्रः

Examples: R. 2, 118, 35 प्रक्लेण समः (equal to Indra), Hit. I, 22 पशुभिः समानाः (like beasts), Hit. p. 118 अनेन सदृशो लोके न भूतो न भवि-

व्यति, Mālav. I, p. 21 अयं न मे पाद्रजस्तापि तुल्यः (he is not even equal to the dust of my feet); Pat. I, p. 327 तैः साम्यं गतवान्मवति (he has become their equal). — If »to compare with” is to be expressed by some metaphor, the instrumental will often be of use, so for ex., when it is denoted by the image of putting on a balance, cp. Kumāras. 5, 34. — Compare also such expressions as Daç. 130 साऽहस्रयोग्निरेक्षुहृष्टिरेकर्त्तः (and I having the same business as these friends of mine here).

of a genitive: Mhbh. 1, 139, 16 अर्जुनस्य समो लोके नास्ति कश्चिदनुर्धरः, R. 2, 23, 5 वर्मौ कुदस्य सिंहस्य मुखस्य सदृशं मुखम् ([his] face shone like the face of an angry lion).

62. As the instrumental is the exponent of the notion of *accompaniment* and *simultaneousness*, so it is also available with words expressive of the very contrary, namely *separation* and *disjunction*. In the same way as it is said

वया सहितः, वया युक्तः „with you,” one is allowed to say वया रद्धितः, वया वियुक्तः „without you.”¹⁾ The proper case for expressing separation, the ablative is however also available. In some phrases the instrumental is more frequently employed, in other again the ablative. The instrum. prevails with वियुक्त् and most of the compounds, beginning with वि^o, also with रद्धित् and होन, but the ablative with such as मुच्, भ्रश्.

Examples: Panc. 84 प्राणैर्वियुक्तः (he was not deprived of life),

1) Delbr. I. I. p. 71 »Der begriff *trennung* ist zwar logisch der Gegensatz von *zusammensein*, liegt ihm aber deshalb psychologisch sehr nahe.“ Or, to speak more exactly, it is not the conception of separation, that is expressed or signified by the instrumental, but the notion of *mutuality* underlying both union and separation, finds in it its adequate expression. We have here therefore the same kind of instrum., which is spoken of in 59, b 2. Accordingly words of separation may also be construed with सह etc. Panc. 57 ममानया सह वियोगो भविष्यति. Compare English *to part with*.

Daç. 172 तुषैरळपैस्तपदुलान्वृक्चकार् (she peeled the grains of rice of their husks, so [cleverly] as to keep them entire), Kathás. 15, 82 सीतादेव्या रामो विषेहे विरहव्यायाम् (R. forbore the grief caused by his separation from Sítá), R. 2, 96, 27 कलुषेण महता मेदिनी परिमुच्यतां (let the earth be freed from a great stain).¹⁾

Rem. The adjectives रहित, हीन, विहीन, वियुक्त sim. often are = »without.»

63. II. By extending the notions of concomitancy, ac-
Instrumental, the how-
companiment, simultaneousness from space and time
case: to all sorts of logical categories, we may understand
how large a sphere of employment the third case occu-
pies in Sanskrit syntax. Generally spoken, it is always
used, when it is wanted to express the circumstances,
instruments, means, ways, properties accompanying
the action and qualifying it. In other terms, the instru-
mental has the duty of telling the *how* of the action
or state, expressed by the verb or verbal noun, it de-
pends on.

For clearness' sake the most striking types of this instrumental will be severally enumerated: 1^{ly} and 2^{ly} it is expressive of the instrument (karana) and the agent (kartr). These two kinds of instrumental are practically the most important, for they are the most wanted for. Examples of the former दात्रेण लुनाति (he cuts with a knife), पद्मयो गच्छति (he goes on foot); of the latter मया तत्कृतम् (it is done by me) (57).

1) M. 2, 79 affords an instance of instrum. and abl. depending on the same verb. The latter half-çloka runs thus महतोप्येनसो मासात्तृचेवा-हिर्विमुच्यते (after a month he is released even from a great sin likewise as a snake from its skin). Here the abl. एनसः and the instr. त्वचा are coordinate. Compare the like coincidence of *abl.* and *instr. causae*.

Thirdly, the instrum. denotes *accompanying circumstances and qualities*, like Latin abl. modi and qualitatis. M. 4, 3 अक्षेत्रं प्राप्तिष्य कर्त्तव्यं धनसंचयय् (he must make money, but without giving toil to his body), Panc. 129 दमनकसाचिव्येन पिङ्गलको राज्यमकरेत् (Ping. exercised his royalty with Dam. as his minister).

Fourthly, it declares the test, to measure by; कलेनैतज्ञास्यसि (you will know it by its fruit).

Fifthly, it expresses the price or value, something is rated at, bought, sold, hired for, the thing, some other is taken for in exchange, sim. Panc. 158 द्रव्यकशतेन विक्रीयमाणः पुस्तकः (a book sold for a hundred rupees).

Sixthly, it denotes the way, by which one goes; Çâk. III अनया बालपादपवीथा सुतनुरचिरं गता (the tender girl has passed a little **before** along this row of young trees).

Seventhly, the instrumental denotes the *cause, motive or reason*, by which something is done or happens to be; धनेन कुप्रस्तः (prosperous by wealth), विद्यया यजः (fame by learning), मदाक्षयागतोऽस्तो (that person has arrived by my order), प्रीत्या दानम् (v. a. a present).

64. It should be kept in mind, however, that these and similar distinctions are but made for argument's sake and do not answer to sharply separated real divisions.

*In-
strum.
compa-
red to
Eng-
lish
with* Properly speaking, there is but *one* instrumental in all of them, just as in English it is the same word *with*, which is used in phrases as distant from one another as *I go with you, I cut with a knife, he with his black hat, he is content with me*. For this reason on the one hand nothing impedes increasing the number of divisions and subdivisions according to the manifold logical variety of its employment, but on the other hand no system of division will exhaust it, and more than once we

may be at a loss under which head to enregister a given instrumental.

Rem. The being implied of so various logical conceptions by an implement for expression as small, as a case-ending is, has by the time become inconvenient. Instead of the simple instrumental, therefore, a more explicit mode of expression, signifying more precisely which kind of logical relation is meant in every instance, is often made use of, namely the periphrase by such words as मार्गेण, द्वारेण, घोगेन, मुखेन, कारणेन etc. Its relative frequency is one of the most striking features of modern, compared to ancient, Sanskrit.

65. Some fuller account on the different kinds of instrumental will be given now.

Fuller account of them. 1. instrument or karana. — Examples: Pat. I, p. 119 रङ्गवायसा वा बङ्कं काष्ठम् (a piece of wood, tied with a rope or with iron), Mrch. I (p. 54) अनेन प्रावारकेषा द्वादयैनम् (cover him with this cloth), Panc. 148 एतेन वंशेन भिज्ञापात्रं ताउयामि, Mhbh. 1, 144, 18 प्रायाद्रात्सभयुक्तेन स्यन्दनेन (he started on a chariot, drawn by asses), ibid. 1, 120, 19 यज्ञैस्तु देवान्प्रीपाति स्वाध्यायतपसा मुरोन् । पुत्रैः आदैः वित्तंश्चापि आनृप्रस्येन मानवान् (by sacrifices he propitiates the gods, by study and penance the munis, by [procreating] sons and [performing] the funeral rites the fathers, by [practising] mildness he propitiates men).

Persons, when being instruments, are likewise put in the third case; consequently the Sanskrit instrumental of a person answers as well to Lat. *per* as to Lat. *a*. Prabodh. VI, p. 132 मया च प्रपिधानेन विदितम् = Lat. *compertum est a me per speculatorem*.

66. 2. agent or kartr. — In this meaning the instrumental attends a.) on passive verbs, to denote the subject of the action, as has been pointed out 6, — b.) on verbal nouns, as Mâlav. I, p. 28 तितिक्षमापाः परेण निन्दाम् (forbearing the blame of others), for परेण निन्दाम् = परेण कृतां निन्दाम्. In the latter case the so-called subjective genitive

is a concurrent construction, which is even generally preferred unless ambiguity would result from its employment, cp. 114.

Agent of a kṛtya. *R. em.* Likewise both instrumental and genitive are available to denote the agent with a kṛtya. As a rule the instrumental is required, if the verbal sense prevail, but the genitive, if the kṛtya have the value of a noun adjective or substantive. Examples: instr. Panc. 167 मयाकर्ष्य देशान्तरं गन्तव्यम् (I am obliged to emigrate), Mālat. II किमत्र मया प्राक्षरम् (what can I help here?), Vikram. I अवहितैर्भवितव्यं भवद्विः (v. a. the audience are requested to listen with attention); — gen. Panc. I, 450 मूर्खाणां परित्ता देव्या निर्धनानां महाधनाः। वृत्तिनः पापशीलानामसतीनां कुलस्तियः (the learned are an object of dislike to the ignorant, the wealthy to the poor, the virtuous to the wicked and honest women to such as are of a loose conduct), ibid. p. 268 वर्य ग्रास्याः पश्चात् दृष्टयचारिणां वधाः (we, domestic animals, are a prey for wild beasts). Hence, when compounded with अ, दुः or सु, they are construed with gen., Panc. 176 दर्शय किञ्चिदगम्य स्थानं लुभ्यकानाम्, Mrcch. IV (p. 144) गुणोद्गतः पुरुषेण कार्यो न किञ्चिदप्राप्यतमं गुणानाम्.

67. 3. quality, attribute, circumstance¹⁾. — When denoting a quality etc. or attribute it is — the abl. qualitatis of Latin grammar, but the restrictions as to its employment in Latin do not exist in Sanskrit. So it is said (Kāçikā) अपि भवान्कमपउलुना क्वात्रमद्राक्षीत् (have you seen a disciple with a pitcher?), ibid. on P. 2, 3, 37 यो जटाभिः स मुङ्के; so Hitop. 125 कोषः स्वल्पव्ययेन (a treasury with little expenses) comm. स्वल्पव्ययेन विशेषये तृतीया; R. 3, 7, 3 विविधैर्दुमैः काननम् (a forest with manifold trees).

Examples of its attending a verb. — Then it has the nature of Lat. abl. modi or circumstantiae. R. 2, 64, 47 स तु दिव्येन द्वयेण स्वर्गमध्यागृहत्तिपम्, Panc. 161 वरो महता वायप्रावेनागच्छति (a bridegroom approaches with a great noise of music), ibid. 28 तस्य सकाशं गत्वा आत्मस्नेहेनैकत्र भक्षणापानविहृपाक्रियाभिरेकस्यानाश्रयेण कालो नेयः [sc. त्वया] (go to him and while living brotherly with him on the same spot,

1) Pān.'s sūtra is इत्यभूतलक्षणे [sc. तृतीया], which is expounded by Kāç. = इत्यभूतत्त्वलक्षणे «to name the laxāṇa or mark, which makes known somebody or something as possessing such quality, property, nature etc.” It includes therefore the notions *quality, attribute, circumstance*.

spend the time with eating, drinking, walking together), ibid. 162 अनेन वात्तव्यतिकरेण रङ्गनी व्युष्टा (while discoursing thus, the night passed away).

R. e. m. 1. Note वर्तते with instrum. »to behave in such a manner,“ Panc. 56 द्वे मर्यादाव्यतिक्रमेण वर्तमाणमालोक्य.

R. e. m. 2. Such instrumentals have often the character of adverbs and may be considered so. (77). Among others we mention compounds in °ङ्गेण and °ङ्गमेण, when == »as, by the way of.“ M. e. ch. V, p. 187 द्रुतीभूतं मन्ये पतति जलद्वेषेण गगनम् (methinks, the firmament dissolves and falls down as rain).

R. e. m. 3. In some turns the instrumental of circumstance may show something of the fundamental character of the sociative. So R. 2, 37, 18 लक्ष्मणेन सहायेन वनं गच्छस्व पुत्रक (with L. as your companion go to the forest, my son), ibid. 2, 30, 27 न देवि तव दुःखेन स्वर्गमयभिरोचये (I should forsake even heaven, my queen, if its attainment would be joint with grief of you). Similarly Panc. 309 जालहस्तयीवराः प्रभूतैर्मत्स्यैव्यपिदितैर्मस्तके विधृतैरस्तमनवेलायां तस्मिन्नलाप्ये समायाताः (the fishermen arrived..... with a great number of fishes they had killed and bore on their head). Here we are, indeed, on the very boundary of the sociative and the instr. of quality.

68. This instrumental is by far not so frequent as its equivalents in Latin and Greek, the attributes or accompanying circumstances generally finding their adequate expression in the bahuvrhi-compound, see chapt. X. Qualities and dispositions of temper and mind are also signified by compounds, beginning with the particle सः, as सरोषम्, सब्रहुमानम्, cp. 185. R. 1. occasionally by periphrase, as Kām. 3, 3 समन्वितः करुणाया परया दीनमुद्रेत् (with the utmost compassion he must succour the distressed).

69. 4. test or criterion. — Examples: Ragh. 15, 77 अन्तमोयत प्रुदेति प्रान्तेन
4. Test. वपुष्वैव सा (her chastity was inferred from her pure body), R. 3, 12, 23 श्रौदर्येणावगच्छामि निधानं तपसामिदम् (by the dignity of his person I conceive him a vessel of penance and self-control). Cp. Lat. *magnos homines virtute metimur*.

70. 5. price or value. — Examples: Panc. 318 ततोऽज्ञामि: प्रभूता गा
5. Price. ग्रहीष्यामि गोभिर्महिषीर्महिषीमिर्वउवाः, Kāc. on P. 2, 3, 18 सहस्रेण पश्चान्कीपाति,

Panc. 3 नाहं विद्याविक्रयं प्रासादप्रतेनापि करोमि, R. 2, 34, 40 अपक्रमणमेव सर्व-कामैरहं वृणो (I choose exile, were it at the price of all my wishes).

Likewise the instrum. is used to denote that, which is given in exchange for something: Panc. 152 गृह्णातु कश्चिरलुच्छितैर्लुच्छितांस्तिलान् (who takes [from me] peeled sesam in exchange for unpeeled?)

Rem. 1. The last but one example admits however also of an other interpretation, as सर्वकामैः may signify »above all my wishes." There are a good deal of instances proving, that Sanskrit had, especially in the ancient dialect, an instrum. of the thing surpassed of the same power as the so called *ablativus comparationis*. More on this subject see 107.

Rem. 2. The verb परिक्रो (to hire) may be construed either P. 1, 4, 44. with the *instrum.* or with the *dative* of the wages; प्रतेन or प्राताय परिक्रोतः: Both conceptions are logically right.

71. 6. way, by which. — Panc. 212 कतमेन मर्गेण प्राप्ताः काकाः (in 6. Way, what direction the crows have disappeared?). By a common-
by which. place metaphor मर्गेण, पव्य sim. are also used to signify the manner, in which one acts. Panc. I, 414 नराधिपा बुधोपदिष्टेन पव्य न वान्ति घे.

72. 7. cause, motive, reason. — Examples: Daç. 198 कोऽपि कुमारः P. 2, 3, 23. 7. Causality कुथा तृष्णा च क्लिष्टयन् (some boy, vexed by hunger and thirst), Ch. (instru- Up. 4, 10, 3 स ह व्याधिनानप्रितुं दद्ये (from sorrow he was not able to
menta- eat), Çak. IV भर्तुर्क्रप्रकृतापि रोषणातया मा स्म प्रतीयं गमः (even when
his cause) injured by your husband you should not oppose him from wrath).

Causality is also expressed by the *ablative*, and in some cases the latter is to be employed exclusively. But commonly both constructions are promiscuous and occasionally found together in the same sentence. Panc. IV, 34 नामृतं न विषं किञ्चिदेकां मुक्ता नितम्बिनीं । यस्या: सङ्गेन त्रीव्येत मिथ्येत च वियोगतः (nothing is ambrosia and poison at the same time, woman alone excepted, by whose union one lives, and the separation of whom causes death), Kathâs. 29, 25 हर्षणा नशास्या: चुन्नं रोगतः (it is from joy she has no appetite, not from illness).

Rem. The ablative is forbidden and accordingly the instrumen- P. 2, 3, tal is of necessity, if 1^{ly} the cause or motive be at the same 24 sq. time the agent, see 102, 2^{ly} if it be an abstract noun of the

feminine gender, expressing a quality.¹⁾ It may thus be said श्रीर्येण or श्रीयन्मुक्तः (released by heroism), but only भिया पलायितः (he fled from fear). Hence often the abl. of a masc. and neuter and the instr. of the feminine range together, as R. 2, 70, 25 अभूत् सूत्य हृदये चिन्ता सुमहती तदा । त्वरया चापि द्रूतानां स्वपूर्वस्यापि च दर्शनात्, or Prabodh. II, p. 31 ब्रालः खल्वसि मया द्वापरान्ते हृष्टः । संप्रति कालविप्रकण्ठद्वार्धक्यस्तततया च न सम्यक्प्रत्यभिज्ञानामि (as you were a boy, forsooth, I have seen you at the end of the Dvāpara-age, now by length of time and by my being vexed by old age I did not recognise you exactly). In scientific and philosophical works, commentaries and the like, ablatives in °त्वात् alternate with instrumentals in °तया in order to denote the cause or the moving principle.

73. Next to the instrumental of causality comes that, which signifies *by what side*. Like the Latin abl. partis it commonly depends on adjectives, but may also be the complement of the whole predicate. It is especially used to point out the *points of comparison* with verbs or nouns, which denote superiority or inferiority, likeness or difference.

Examples: R. 1, 1, 55 ज्वेण विकृतः (disfigured), Ch. Up. 2, 11, 2 महान्प्रज्ञया पशुभिर्विति महान्कीर्त्या, Daç. 77 कलागुणैः समृद्धो वसुना नातिपुष्टे अभवत् (he was rich in various kinds of knowledge and in good qualities, but not very bulky in earthly goods), Panc. 274 किम् हमेताम्यां श्रीर्येण ज्वेण विद्याम्यासेन कौशलेन वा हीनः (am I inferior to both of them either in valour or in outer appearance or in study or in cleverness?), Daç. 177 अभिज्ञेन विभवेन राजान्तरङ्गभावेन च सर्वपौ-

1) P. 2, 3, 25 perhaps admits of two interpretations. The words विभाषा गुणे अस्त्रियाम् may signify »optional, when expressing a quality, provided this quality is no feminine“ or »optional, when expressing a quality; not at all, if [the motive be] a feminine.“ Moreover the term *stri* may denote as well *all* feminines, as only such, as have special feminine endings. — At all events, in practice, when signifying causality, the ablative with the special femin. ending °आः is always avoided.

राजतीत्य वर्तते (he is surpassing all his citizens by his birth, his wealth and his being the king's confident), Çak. V अनुभवति हि मूर्धा पादपस्तीव्रमुलणं प्रमयति परितापं क्षायया संश्रितानाम् (the tree does tolerate the ardent glow of the sun on its summit to assuage by its shade the heat of those who come to it for shelter). In the last example, the instr. क्षायया may also be accepted as the instrument. In practice, indeed, the different shades of the how-case do not show themselves so sharply, as they are exhibited by the standard-types, cp. 64.

Rem. 1. Concurrent idioms denoting the side by which, are the ablative and the locative, especially if it be wanted to express the points of comparison. It is even allowed to use them side by side. So R. 1, 17, 13 two instrumentals are used together with an abl. (तेजसा यशसा वीर्यादत्यरिच्यत), Mhbh. 1, 16, 9 they range with a locative (द्वे पुत्रे विनता वन्ते कदूपुत्राधिकौ बले । तेजसा वणुषा चैव).

Rem. 2. The instrumental is of necessity, when naming the P. 2, 3. part of the body, by which one suffers, as अक्षणा काणः (blind of 20. one eye), पापिना कुप्तिः, पादेन खञ्चः. Ch. Up 2, 19, 2 एवं वेद नाडेन विहृष्टिः (he who knows so, is not crippled in any limb).

Rem. 3. With comparatives and the like the instrumental is equivalent to the Latin ablativus mensurae. Daç. 73 केनांशेनार्थकामातिशायी धर्मः (by how much is duty superior to interest and pleasure?), Utp. on Varâh. Brhats (translation of Kern p. 7) अमुको ग्रह एतावदिर्योजनैर्भूगोलाद्युपरि भ्रमति (such a planet moves so many yojanas

74. above the terrestrial globe).

Special
con-
struc-
tion.

The instrumental is used in many idiomatic turns, most of which belong to the general heads described in the preceding paragraphs. Of them the most important are:

1. *to honour-, to favour-, to attend on with* Çak. I कलिदासग्रथितवस्तुना नवेन नाटकेनोपस्थातव्यमस्माभिः (we want to wait upon you with a new drama etc.), Panc. III, 139 स्वैर्मासैर्मिन्नितः [sc. कपोतेन शत्रुः].

2. *to swear-, to conjure by*. R. 2, 48, 23 पुत्रैरपि ग्रापामहे (we swear; even by our children); Mrech. III (p. 126) अस्मद्वरीरस्युष्टिक्या ग्रापितोऽसि;

Mhbh. 1, 131, 46 सत्येन ते प्राप्ये. — Likewise तेन सत्येन, an elliptical phrase = यथा मयोक्तं सत्यं तेन सत्येन (as I have said the truth, by that truth), cp. Ch. Up. 3, 11, 2; Nala 5, 17—20.

3. *to boast on.* Mhbh. 2, 64, 1 परेषामेव यप्रसा आप्यसे त्वम्.

4. *to live by.* M. 3, 162 नक्षत्रैर्यश्च शोचति (v. a. an astrologer), Çâk. VII प्राणानामनिलेन वृत्तिः

5. *to rejoice, to laugh, to wonder etc. at.* Mhbh. 1, 138, 71 प्रीये त्वयाहम् (you make me glad), Mudr. VII p. 221 गुणैर्न परितुष्यामो यस्य (with whose virtues I am not content), Kathâs. 20, 43 त्रहास तेन स नृपः (the king laughed at it). Cp. साधु (bravo, well done) with instr. Mâlat. I (p. 8) साधु वत्से साध्वेन मत्प्रियाभियोगेन.

R em. In the case of 4. and 5. the ablative may occasionally be made use of. That आत्मीय, उपजीव, हस्, नन्द, पुच् may be transitives, has been stated 43 and 42, 4; the last (शोचति) is commonly construed so, and does but rarely comply with the instr.

R em. 2. With रस्, क्रीड् and the like the instrum. may be either the sociative proper (then सह, सम्य् etc. may be added) or the karana. Ch. Up. 8, 12, 3 gives a fair instance of its standing on the bordering line of both acceptations नक्ष-क्रीडन्-यमापाः स्त्रैभिर्वा यानैर्वा ज्ञातिभिर्वा (laughing [or eating], playing and rejoicing with women, carriages or relatives).

6. *to fill with.* Panc. 317 तेन भिक्षार्जितैः सकुर्मिक्षप्रेषैः कलप्राः संपूर्तिः (what was left of his store of barley, he had earned by begging, therewith he filled his bowl), Mudr. V. p. 184 ते पांसुभिः पूर्व-नाम्. — The genitive with words of filling is also met with, yet the general use prefers the instrumental, at least with पूर्वयति.

7. *to vanquish in (a battle, etc.).* Panc. 291 ते तिरुयुदेन परिभूय.

8. *to carry -, to keep -, to bear on (in, with.)* Panc. III, 202 रथकारः स्वकां भार्या सत्तारां शिरसाबहत् (the cartwright carried his wife with her paramour on his head), Daç. 140 मत्पितृत्वमाङ्गमुस्तुङ्गे धारयन्ती.

R em. In the cases of 7 and 8 the locative is the concurrent idiom. It is said promiscuously युद्धे and युदेन त्रितम्, स्वक्षे or स्वक्षेन धृतम्. Cp. Kumâras. 3, 22 र्मुरुज्ञामादाय मूर्धा मद्दनः प्रतस्ये with Kâd. I, p. 29 शिरसि कृत्वाज्ञाम्. But always तुलया धृ »to hold on the balance», v. a. »to weigh, to compare.»

9. It is said अज्ञैर्दीव्यति and अज्ञान् (he plays at dice). Cp. also R. (Gorr.) 3, 30, 4 रुधिरधाराभिर्बर्षन्तो मेवाः with Mhbh. 13, 148, 2 पर्वन्यो वकृषे निर्मलं पाः; Lat. *pluit lapides* or *lapidibus*. — Similarly प्रापये प्रापति and प्रापयेन (to swear an oath).

Rem. In the old dialect of the Vedic mantras the instrum. attends on पर्यते and भुवुः just as the abl. on Latin *potiri* and *fungi*, see DELBR. Abl. Loc. Instr. p. 65. To the instances adduced there I add the mantra in आ॒व. Grhy. 1, 23, 19 तन्मावतु तन्माविश्वातु तेन भुक्षिणीय.

75. 10.) the set phrases किं प्रयोजनम् (or कार्यम्), कोर्यः

sim., or in a negative form न प्रयोजनम् etc. are construed with the instr. of that, which „does not matter.”

Or even it is said simply किं तेन (what matters this?).

He, whom it does not matter, is put into the genitive.

Examples: Panc. 285 किं मरीयेन रथकारत्वेन प्रयोजनम् (what profit have I being cartwright?), Mâlav. III (p. 81) न मे मालविकया कश्चिदर्थः (I

have nothing to meddle with M.), R. 2, 73, 2 किं तु कार्यं मम राज्येन

(what matters me the kingdom?), Daq. 140 न मेऽन्यास्ति चिन्तया फलम्,

Mudr. I (p. 21) अप्राप्तेन च कातरेण च गुणः स्वात्सानुरागेण कः (what profit

may be derived from an unwise and coward [officer], though he be

faithful?), Pat. I, p. 7 किं न एतेन (what matters us this?), Çâk.

V किं पितुरुक्तुलया त्वया.

In the same way it is said किं कर्त्तव्यमि तेन *quid faciam eo?* Panc.

276 किं व्याधिग्रस्तेन मया कर्त्तव्यसि.

Rem. 1 Like अर्थ, its derivative अर्थिन् complies with instrum., when = »wanting-, being eager for -, coveting.” R. 3, 18, 4 मार्यादीयः

(he wants to be married), Mudr. V (p. 166) एतेषां मध्ये केचिदद्वे: कोष-

दन्तिम्याभिर्धनः केचिद्विषयेण (some of them long after the foe's trea-

sures and elephants, some others are coveting his domains).

Rem. 2. Note पर्वन्त् with instrum. »dependent on, in the power of,” R. 3, 18, 9 पर्वान्नात्रा, Mâlat. VI (p. 97) पर्वानस्मि साधुसेन. Yet gen. and loc. are also available, cp. आयत्त 124.

76. 11.) with अत्तम्, अस्तु, कृतम् the instrum. expresses a prohibition or an invitation to cease or to stop.

Vikram. I अल्लमाक्लन्दितेन (stop your cries), Çâk. I अथवा कृतं संदेहेन (well, no hesitation more), Mahâv. II (p. 25) अस्तु दुरासदेन तपसा (cease your unparalleled penance).

77. Many instrumentals have more or less the character of adverbs, as प्रायेण (mostly), सुखेन (easily), उत्तेन and कृच्छ्रेण (hardly), सर्वात्मना (with all my heart), etc. So R. 1, 13, 34 अवज्ञया न दातव्यं कथ्यच्चिलीलायापि वा (one should not bestow a gift in a disdainful manner nor in jest), Panc. II, 204 मित्राणि करोत्यन्न न कौटिल्येन वर्तते (he makes friends and does not converse with them falsely), Mrch. VII (p. 237) ज्ञेयेण वृत्तं बान्धवान् (auspicious be your way to your kinsmen), Mâlat. X (p. 165) काम-न्द्रवायापि नातः परं वत्साखियोगेन जीवितव्यम् (nor can K. live longer either without her daughter).

78. III. The instrumental of time serves to denote *in what time* something is accomplished. Not rarely this conception coincides with that of the *time, after which* something is happening. मासेनानुवाकोऽधीतः (the chapter was learned in (after) a month).

The same applies to space. क्रोधेनानुवाकोऽधीतः!').

Examples : Panc. 2 द्वादशमित्रर्जेयकिरणं श्रूयते (v. a. grammar requires twelve years to be mastered), ibid. 237 कतिपैरेवाहोमिर्यूरु इव स बल-वानस्तवृत्तः (in a few days he [the crow] grew strong like a peacock), Daç. 159 ततोऽस्पीयसा कालेन राज्ञः पियमहिष्येकं पुत्रमसूत (after some time the king's chief queen was delivered of a son), R. 1, 13, 35 ततः कैश्चिद्द्वेरात्रैरुपयातः महीक्षितः, Panc. 282 तयोद्वृत्ततेर्योजनद्वयमात्रेणाग्रतः काचिन्नदी समुत्स्थिता (as they went on, after no more than two yojanas the couple came in sight of some river). So दिनैः, दिवसैः etc. = »in process of time.»

1) The difference between this *instrum. of time* and the above mentioned *acc. of time* (54) is illustrated by these examples of the Kâçikâ: It is said मासेना(क्रोधेना)नुवाकोऽधीतः, but मासमधीतोऽनुवाको न चानेन गृहीतः, for »if the subject ceases the action before having reached its aim, the instrumental may not be employed.»

Rem. 1. The fundamental conception seems here to be that of concomitancy. Hence it may be explained, how the third case occasionally denotes even *at what time*, as R. 1, 72, 12 एकाहा (at one and the same day) रात्रपुत्रोपां चतसूपां पापोन्गूङ्गन्तु चत्वारो रात्रपुत्राः, and such standing phrases as तेन कालेन, तेन समयेन, which are especially frequent in Buddhistic and Jain books.

Rem. 2. The naxatra or constellation, under which something P. 2, 3, 45 occurs, may be put indifferently in the third or the seventh case: ^{प्रा. 4, 2, 4.} पुष्येण or पुष्ये पायसमन्नीयात्. Examples of the instrum. आ॒व. ग्र्य. 3, 5, 1 अथातोऽध्यायोपाकरणामोषधीनां प्रादुर्भवि अवणेन.... हस्तेन वा, Pat. I, 231 कतरेण तिष्येण गतः.

CHAPTER V. Dative.¹⁾

79. The dative or fourth case serves to point out the *destination*, and therefore it generally does answer to English *to* and *for*, Latin *ad* or *in* with acc. Yet, if it be wanted to express the destination of a real going or moving, the accusative (39) or locative (134) are commonly preferred, although the dative may be used even then,

ग्रामाय गच्छति being as correct as ग्रामं गच्छति. So Ragh. P. 2, 3, 12.

Dat. 12, 7 वनाय गच्छ, Daq. 76 नगरायोदत्तलम्, Mudr. II कुसुमपुराय कर्भकं प्रेषयामि (I will send Karabhaka to Pātaliputra), Kathās. 47, 92 संदृश्य युद्धे ययतुः स्वनिवेशायोभे ब्रले (after ceasing the battle both armies retired to their encampments). — With causative verbs of moving, as those of *bringing*, *throwing*, *casting*, this kind of dative is frequent. R. 3, 25, 27 प्रासान्मूलान्प्रवधान् । चिच्छिषुः परम्पुदा रामाय रुद्धीचराः, Mālav. III (p. 76) अशोकाय पदं प्रहिणोति (she lifts up her foot to the aśoka-tree), Mhbh. 1, 114, 2 बिदुराय चैव पाण्डुः प्रेषयामास तद्दनम्.

Rem. The aim, reached, attained is never put in the dative (39)²⁾.

1) Compare DELBRÜCK's monography on the employment of the dative in the Rgvedasanhītā in Kuhn's *Zeitschr.* XVIII, p. 81—106. Monographies on the syntax of the dative in classic Sanskrit are not known to me.

2) Cp. Pat. I, 448, vārtt. 4 on P. 2, 3, 12.

80. In the great majority of cases the destination purported by the dative, has an acceptation more or less figurative. The different kinds of datives, which display this character, may be arranged in two distinct groups, viz I, the so-called *dative of concern or interest*, II, the *dative of the purpose*. The former has almost the same functions as the dative of modern European languages, the sphere of the latter is that of the *dativus finalis* in Latin.

Both are but varieties of the fundamental notion, as will be made plain by these examples, which contain some datives of the kind I and II, construed with the verb *to go*. I. Hitop. p. 42 न देवाय न विप्राय न बन्धुयो न चात्मने । कृपणात्य धनं याति वह्नितस्कृपार्थिवैः (the riches of the miser go neither to a god nor to a brahman, nor to his family nor to himself, because of fire, thieves, the king). II. R. 1, 46, 7 इत्युक्ता तप्ते ययो (after these words he set out to penance, viz. in order to do penance), Ven. II (p. 39) गच्छ त्वमात्मव्यापाराय (go to your business).

81. I. The *dative of concern* denotes the person or thing concerned by the action, in whose behalf or against whom it is done, or who is anyhow interested by it¹⁾.

It is put 1) to transitive verbs, as a.) those of *giving and offering*, b.) of *showing*, c.) of *telling, speaking, announcing, promising*, etc., d.) of *doing or wishing good or evil*, and the like, for expressing the so-called „remote object”

Examples: a.) R. 2, 40, 14 वासांस्याभृपानि च सीतायै प्रशुरो ददौ; Panc. 173 राजपुरुषो विज्ञमुपभृक्तधनाय समर्पयामास (the king's officer gave the money to Upabhuktadhana), Çâk. III दमनृतिवाय उपहरामि, Mrcch. I (p. 21) कृतो मया गृहरेवतामयो बलिः; — b.) Kathâs. 29, 32 अद्विर्यतिव्रे सखीम् (she presented her friend to her father); — c.) Ch. Up. 3,

1) Cp. P. 1, 4, 32 कर्मणा यमभिप्रैति स संप्रदानम् and Patanjali on that sūtra I, 330.

11, 4 तडैतदूब्रह्मा प्रजापतय उवाच प्रजापतिर्मन्त्रे मनुः प्रजायः; Kathâs. 53, 139 आलाय.... तदूचे (the matter was told to the boy), Çâk. VII तत्त्वस्तै कथयति (he tells her so); Âçv. Grhy. 1, 22, 10 तदाचार्याय वेदयोति (he should deliver to his teacher [the aims he has received]); Nala 3, 1 तेष्यः प्रतिज्ञाय नलः करिष्य इति (he promised them, he would do so); — d.) Mudr. I (p. 44) प्रीताम्यः प्रकृतिम्यः प्रियमिच्छन्ति राजानः; Mhbh. 1, 3, 178 तस्मै प्रतिकुरुषु (requite him this).

2.) to intransitives as those of *pleasing*, *bowing* and *submitting*, *appearing* etc. So Panc. 282 रोचते मत्स्यम् (it pleases me), Çâk. V यथा गुरुम् रोचते; Nala 5, 16 देवेष्यः प्राज्ञलिम्बूत्वा; R. 2, 25, 4 देष्यः प्रणामसे पुत्र ते च त्वामभिरक्षन्तु (and may those, to whom you bow, my son, preserve you); Nir. 2, 8 तस्मै देवता.... प्रादुर्बन्धूत्व (a deity appeared to him).

82. In these and similar instances it is not the use of the dative, which should be noticed, *but the faculty of employing in a large amount of cases instead of it some other case, mostly a genitive or a locative* (cp. 129 and 145). Some words even seem wholly to avoid the dative of concern; so विक्री (to sell) is generally construed with the locative of the purchaser, दंभ् (to pardon) with a genitive, adjectives as प्रिय, अनुद्वय, उचित, युक्त are as a rule construed with a genitive, etc.

83. In some special cases the use of the dative is enjoined by vernacular grammarians; of the kind are:

1. The dat. with क्लित् (good for). Cp. Pat. I, 450; Pân. 5, 1, 5 तस्मै हितम्. Even here the gen. may be used, see f. i. R. 3, 36, 24.

2. The dative of the creditor with धारयति (to owe). P. 1, 4, 35.

3. Some utterances of ritual, almost = „hail” to — as नमः, स्त्राहा, स्त्रधा, वृषद् — likewise most phrases of blessing and salutation. They are construed with a dative, but

some of them¹⁾ either with dat. or with genitive. <sup>P. 2, 3,
16, 2, 3,
73.</sup> नमो रुद्राय, स्वाहा देवेभ्यः, स्वधा पितृभ्यः, स्वस्ति प्रजाभ्यः, आयुष्यं तुभ्यम् or तव भूयात्, कुशलं देवदत्तस्य and देवदत्ताय. Vikram. p. 62 स्वागतं देव्यै. In the ninth act of the Mrch. Cârudatta greets the judges with an अधिकृतेभ्यः स्वस्ति, wherea the chief judge answers him स्वागतमार्यस्य. But R. 3, 24, 21 स्वस्ति is construed with a gen. स्वस्ति गोब्राह्मणानां च लोकानां च.

4. Verbs of *anger*, *jealousy*, *injuring*, *discontent* agree <sup>P. 1, 4,
37.</sup> with the dative of the object of the animosity. Mhbh. 1, 3, 186 नृपतिस्तत्त्वकाय चुकोप ह (the king felt angry towards Taxaka), Kathâs. 17, 44 नास्यै चुक्रोध, Âpast. 1, 1, 14 तस्मै न दुक्षेत्काचन (him he should never offend), Ait. Br. 8, 23, 11 तस्मादेवं विदुषे ब्राह्मणायैवं चकुरे न चत्रियो दुक्षेत्, Kâd. I, 217 असूयन्ति सचिवोपदेशाय (they find fault with the advice of their ministers), Mahâv. I (p. 18) स्पृहयामि राजे दशरथाय (I am jealous of king Daçaratha).

Rem. Yet with असूयन्ति (to find fault with) and दुक्षति (to hurt) the acc., with those of anger and jealousy the gen. and loc. or प्रति are also available. When compounded, दुह् and कुध् must agree <sup>P. 1, 4,
38.</sup> with acc. देवदत्ताय कुध्यति but देवदत्तमभिकुध्यति.

5. Some other verbs, enumerated by Pânini, viz. प्रलाघ् (to praise), <sup>P. 1, 4,
34.</sup> ह् (to conceal), ग्राप् (to swear, to conjure) and स्या. Here the dative is required of him, whom it is wanted to inform of something, f. i. देवदत्ताय प्रलाघते »he praises to N.N.« [here N.N. is the person addressed], Prabodh. III, p. 66 बुद्धेभ्यः प्रतप्राप्तः ग्राप्य (I swear a hundred times to the Buddhas), Naish. 1, 49 अप्रहवानस्य जनाय निजामधीरताम् (concealing from the people his unsteadiness). — As to स्या, it is not plain, what meaning it has here. By comparing P. 1, 3, 23 with the examples adduced there by Kâçikâ, तिष्ठते with a dat. may be == »he presents or he discovers himself to²⁾, but

1) Viz. आयुष्य, नद्, भद्र, कुशल, सुख, अर्य, हित and their synonyms (vâr. on P. 2, 3, 73).

2) The examples of Kâç. on 1, 3, 23 are तिष्ठते कन्या क्षात्रेभ्यः । तिष्ठते वृषली ग्रामपुत्रेभ्यः; here तिष्ठते is said to be == प्रकाशयत्यात्मानम्.

स्या with a dat. may also have had the meaning »to have faith in —, affection to,” Çvetâçv. Up. 3, 2 एको हि सुदो न हि द्वितीयाय तस्युः, Naish. 7, 57.

6. P. 1, 4, 41 enjoins a dat. with the compound verbs अनुगृष्टाति and प्रतिगृष्टाति, being technical terms of the ritual »to utter [a certain formula] after —, in reply to another.” 1).

7. P. 1, 4, 30 mentions a dat. with verbs of *casting one's nativity* etc., like रात्, इत्, to denote him, on whose behalf this is done. We have here an instance of the dative of profit, treated in the following paragraph.

84. Sometimes the dative involves the notion of some profit or damage caused by the action (*dativus commodi* and *et incommodi*). Ch. Up. 6, 16, 1 अपहार्विस्तेनमकार्विपर्शुमस्यै तपत (he has taken something, he has committed a theft, heat the hatchet for him), Kâm. 3, 9 आधिव्याधिपरीताय अय ष्वो वा विनाशिने । को हि नाम शरीराय धर्मपितं समाचरेत् (for who, indeed, wou'd do wrong for the sake of his body, a thing beset by sorrow and disease and destined to die some day or other?), Daç. Uttar, page 19 of the ed. of Damaruvallabhaçarman अस्यै दास्यमयप्रभृत्ययुपेतं मया (from this day I have come in bondage of her), Çâk. III अहमपि तावद्वैतानिकं प्रान्तुद-कमयै गोतमोहस्ते विसर्जिष्यामि.

Here, as in 82, it is not the dative, that is remarkable, but the faculty of substituting for it the genitive, as Çâk. III कस्येदमनुलेपनं मृणालवन्ति च नलिनीपत्राणि नीयन्ते (whom this ointment and these lotus-leaves are sent for?). The dat. *commodi* is often periphrased by अर्थम्, अर्थे, कृते sim.

85. Verbs and nouns of *befitting, suiting, counterpoising* are construed with the dative. So the verbs कल्पते, संपयते [vârtt. 2 on P. 2, 3, 13], राध्यति, प्रभवति, the nouns प्रम्, अलम् and the like

1) The old language seems to have allowed more of such datives with compound verbs, so as to be the counterpart of Latin *instat hosti*, *occurrit mihi* and the like. So Apast. I, 14, 15 विष्वमगतायामुखे नामिदायम्, ibid. II, 11, 3 राता दप्ताय प्रतिपयेत [instead of दप्तं प्र०]. A curious dative of the same kind, it seems, is Daç. 149 यावदायुरत्रयै देवतायै प्रतिशविष्यामि.

[P. 2, 3, 16 and Pat. on this sūtra I, p. 450, vārtt. 2]. So Daq. 73 श्रेयसे इन्द्रियाय करुते (he is fit for a considerable share of heavenly blessing); Cāk. VI कल्पित्यमापा महते फलाय वसुन्धरा; R. (Gorr.) 5, 25, 7 तस्य नैक्षतराजस्य भार्यै किं न कल्पते (why should you not suit to be the wife of the king of the infernal regions?); Āpast. 1, 12, 13 नरकाय राध्यति (he becomes fit for hell); Kumāras. 6, 59 भवत्संभावनोत्याय परितोषाय.... नाद्वानि प्रभवन्ति मे (my body is not strong enough to bear the joy, you have caused me by your homage); Vas. Dh. adhy. 8 अलमन्याधेयाय नानाहिताण्णः स्यात् (if he have the wealth to perform the *agnyadheya* sacrifice, he must keep the fires); Pat. अलं or प्रभुर्मलो मलाय (one athlete is a match for another).

R. em. With some adjectives of *competency* the genitive may also be used, especially with पर्याप्ति and प्रकृति, as Var. Brh. 32, 4 प्रकृताऽहं नास्य खेदस्य, R. 3, 38, 9 रामान्नाम्यदृ बलं लोके पर्याप्तं तस्य रक्षसः.

86 It is likely, that the genitive had not encroached so much on the dative's sphere of employment in the dialect of the brāhmaṇas and of ancient epic poetry, as afterwards. In some instances the dative is no more used in the classical language, after having been employed so in the archaic dialect.

Old dative.
Of the kind are a.) the dative of the agent of *krtyas*. It seems to be restricted to the oldest dialect, that of the vedic mantras. Rgv. I, 31, 5 उद्यतुच्चे भवसि श्रवायः (you are worshipful to him who holds the spoon uplifted). Cp. DELBR.'s monography, p. 90.

b.) the dative with the adjectives of friendship and the contrary. Rgv. 7, 36, 5 इदं नमो सूद्राय प्रेष्टम्. The classic construction is here gen. or locative. See Delbr. I. I. p. 90.

c.) the dative with श्रद्धा (to have faith, to trust), श्रु (to listen), see Delbr. I. I. p. 84.

In classic Sanskrit the person trusted is put in the gen. or loc., the thing believed in the acc., and when = »to approve« or »to welcome,« श्रद्धा is of course a transitive, as Kathās. 5, 114; 46, 136. On the classic construction of श्रु see 95, 4°, 126 b). Its desiderative श्रूष्टपते (to listen) is construed with a dat. in the Chānd-

gya Upanishad (7, 5, 2) तस्मै शुश्रूषन्ते, but in classic Sanskrit it is mostly a transitive, even when meaning *to obey*, Çâk. IV शुश्रूषस्त्र
गुरुन्

d.) a dative with substantives, to denote *the possessor*, cp. English "a son *to me*." Rgv. 1, 31, 2 विभुर्किंश्चरस्मै भुवनाय (ruler of the whole universe); Ch Up. 4, 3, 6 यस्मै वा एतदनं तस्या एतत्त्वं दत्तम् (you have not given the food to him, to whom it belongs). — This construction has long subsisted in the case of the possessor being a personal pronoun, especially in epic poetry. Mhbh. 1, 51, 5 विता मस्यम्, R. 1, 54, 11 बलं मस्यम् instead of मम; Mhbh. 1, 151, 39 नानुज्ञां मे युधिष्ठिरः प्रयच्छति वथे तु मस्यम् (Yudh. refuses me the permission of killing you), ibid. 1, 111, 14 दर्शनं मस्यम्, R. 1, 13, 4; 2, 32, 8, etc.

NB. In the brâhmaṇa-works it is sometimes impossible to decide whether a dative or a genitive has been employed. Both cases may formally coincide in the singular of the feminines in °आ, °ई, °ऊ (°इ, °उ). In the dialect of these books the gen. and abl. of the singular may end in °ऐ, just as the dative does; स्त्रैयै in the brâhmaṇa-works = classic स्त्रैये or स्त्रिया. See KUHN, *Zeitschr. XV*, p. 420 sqq., AUFRECHT p. 428 of his edition of the Aitareyabrahmaṇa.

87. II. The dative of the purpose or aim is of very frequent occurrence. It may be made use of always, if one wants to denote *either* the thing wished for *or* the action intended. Of the former kind are such datives as फलेभ्यो याति (he goes out for fruits), यूपाय दारु (wood for a sacrificial stake), कुण्डलाय छिरायम् (gold for a ring), Hitop. 95 उपायो जीवनाय.

In the latter case the *nomen actionis* itself is put in the dative and has the power of an infinitive. Çâk. I आर्तित्राणाय वः शस्त्रं न प्रहृतुमनागसि (your weapon serves to protect the afflicted, not to hurt the innocent). Here of two actions equally aimed at, one is expressed

by the dative of a nomen actionis, the other by an infinitive. The third concurrent idiom is using periphrase by means of such words as **अर्थम्**, **निमित्तम्** = „for the sake of.” Prabodh. V, p. 100 वेदसंरक्षणाय नास्तिकपक्षप्रतिक्षेपार्थं च शास्त्राणां सांहत्यमस्ति (the systems [of philosophy] keep together for the sake of guarding the Veda and combating the party of the atheists).

Other examples of the infinitive-like dative. — Panc. 58 युद्धाय प्रस्थितः, Prabodh. V, p. 113 इदानीं ज्ञातीनामुद्दकक्रियायै भागीरथीमवतरामः (now, let us plunge into the Ganges for the bathing-ceremony for our kinsmen), Hitop. 7 एतेषामस्तपुत्राणां नीतिप्राप्तोपदेशाय भवन्तः प्रमाणाम् (you have full power to instruct these my sons in the doctrine of polities so as you like best), Ven. I, p. 24 त्वरते मे मनः संगामावतारणाय, Kathās. 26, 33 द्विष्या सास्तर्येव नगरी तत्प्राप्तै चायमेव मे..... धिहगो व्राह्मीकृतः (thank God, that is the town, for attaining which I have placed myself on the back of this bird), Mālat. VI, p. 87 जागर्ति दंशाय..... भुजङ्गी, Kām. I, 66 गुरुस्तु विशाधिगमाय सेव्यते, Mṛcch. VII (p. 238) एवं पुनर्दर्शनाय (—till we meet again).

88. Some idioms, though implied by the general description, given in the preceding paragraph, are worth special notice.

1. The datives of abstract nouns, when expressing „to serve to, to conduce to.” They often make up the whole predicate. — Examples: Pat. I, 11 नैव तद् दोषाय भवति नाम्युद्याय (v. a. it is neither good nor evil), Panc. III, 103 परोपकारः पुण्याय पापाय पर्पौडनम्, ibid. p. 192 लघूनामपि संश्रयो रक्षायै भवति (even if weak people keep together, it may afford protection). Cp. the marriage-mantra in Āgv. Grhy. 1, 7, 3 मृणामि ते सौमगत्वाय हस्तम् (I take your hand for happiness’s sake). — Compare Latin *haec res tibi est laudi*.

Similarly संपवते with dat. = „to turn, to change into”, कल्पते (to suit) see 85.

Rem. 1. A vārtt. on Pān. 2, 3, 13 gives a special rule on the

dative, when serving to explain a prognostic as वाताय कपिला विशु-दातपायातिलोहिनोऽपीता वर्षय विज्ञेया दुर्भिक्षाय सिता भवेत्.

Rem. 2. The person, to whom something will conduce to good, evil etc., is put in the genitive: तवैतयप्राप्ते (this will be to your glory), ep. 130. — In the archaic dialect, however, we have two datives, one of the concern and one of the aim, just as in Latin. A. V. 1, 29, 4 राष्ट्राय मर्त्यं बध्यतां सपलन्धयः परमुते (let I put it on [viz. the *mani*], for acquiring my kingdom for myself and defeat for my rivals); Rgv. 2, 5, 1; Ait. Br. 2, 3, 3 देवेभ्यो वै पश्चातोऽन्नायागालम्भाय नातिष्ठन्त (the sacrificial victims did not stand still to the gods for the sake of being used as food and immolated).

Rem. 3. With मन्यते (to hold for) the predicative dative *may* be used instead of the acc. (32, c), if contempt is to be expressed; names of animated beings are excepted and should therefore be put exclusively in the acc. So Pāṇini (2, 3, 17). Kāç. न त्वा तृणं or तृणाय मन्ये बुस्म् or बुसाय; yet it allows the dat. of ज्वन्; न त्वा प्राणं or शुने मन्ये. Instances of this dative in literature I have but found for तृणाय, see Petr. Dict. s. v. and Daç. 88 कुबे-रदत्स्तृणाय मत्वार्थपतिस् »Kub. (does not care a straw for Arth.)

89. 2^{ly}. The dative of the aim aspired after with verbs P 1, 4,
of wishing, striving, endeavouring, sim. 36.

Examples: R. 2, 95, 17 नायोऽयायै न राज्याय स्वृहये (I do not long for Ay. nor for the kingdom), Spr. 128 तथापि रामो लुलुभे मृगाय (nevertheless R. aspired after the deer), Çāk. V मनोरथाय नाश्रसे (I do not hope for [the fulfilling of] my wish), R. 1, 18, 57 इच्छा-म्यनुगृहीतोऽहं त्वर्थं परिकृद्ये (it is in your behalf I wish to grow mighty), Mālav. I, p. 15 तदन्वेषणाय यतिष्ये (I will try to find her out)

Rem. All these verbs of course admit also of accusative, if some thing, and of infinitive if some action be aimed at; इच्छति स्त्रियम्। इच्छति भोक्तुम्।

90. 3^{ly}. The infinitive-like dative with verbs of *beginning*, *resolving*, *being able* (f. i. शक्) and with those of *ordering to* and *appointing to*.

Examples: Daç. 157 राजमन्दिरद्वारे चिताधिरोहणायोपक्रमिष्यसे (you shall

begin to ascend the funeral pile at the gate of the king's palace), ibid. 126 प्रावर्तत प्रपथाय (he commenced to take an oath), Prab. V p. 102 तेन त्रीदोत्साधय व्यवसितम् (he has resolved to die), Daç. 192 सा चेयं कथा ज्ञात्रियस्याकर्षणायाशक्त् (and this tale was fit to win the warrior), Kumār. 4, 39 देहविसुक्तये स्थिता रतिः (Rati, being ready to give up life); — Çâk. I दुहितमतिथिसत्कारायादिप्य (having charged his daughter with the reception of guests), Kathâs. 15, 82 रावणो-च्छित्ये देवैनियोजितः (he was appointed by the gods to destroy Râvana).

Even with verbs of *promising*. Prabodh. II, p. 24 प्रतिज्ञात सामात्येन विवेकेन प्रबोधचन्द्रोदयाय (Viveka and his minister have engaged themselves to rouse the moon of enlightening).

91. In short, in Sanskrit datives of nomina actionis (*bhâvavacanâni*) do often duty of infinitives. As they, however, are always felt as noun-cases, they agree with the genitive of their object. But in the ancient dialect many of them had verbal construction. More ample information about them will be given in the chapter on the infinitive.

92. Time-denoting datives may serve for expressing a time to come, when a limit of something to be done. *Time-
deno-
ting
dative:* Mâlav. V, p. 139 मया..... वत्सराय निवर्तनीयो निर्गलस्तुरङ्ग्यो विसर्जितः (I have set at entire liberty the horse, that it might be brought back after a year).

Of a similar nature is this dative in R. 2, 62, 17 (Kausalyâ speaks) वनवासाय रामस्य पञ्चात्रोऽत्र गणयते यः श्रीकहतहर्षीयाः पञ्चवर्षोपमो मम »we count now on R.'s exile but five nights, which seem to me as many years.”

CHAPTER VI. Ablative¹⁾.

93. The fifth case or ablative serves to denote the *whence*,

1) Comp. DELBRÜCK *Ablativ, Localis, Instrumentalis*, p. 1—27.

General and is therefore the very opposite of the dative. view of Nevertheless both cases are formally identical in the the dual and the plural.¹⁾ In the singular the form of the ablative often coincides with that of the genitive.

It is but the ablatives in °आत्, that are exclusively expressive of the fifth case. Moreover those made by means of the adverbial suffix °तः are not seldom preferred to the regular ablatives of the singular, ambiguousness being wholly excluded from them.

For easiness' sake we will treat of this case under four general heads, I abl. of separation, II abl. of distance, III abl. of origin and cause, IV abl. expressing „on what side.” In all of them, however, the unity of the fundamental conception is evident, and sometimes one may account for the same ablative in more than one way.

94. I. The ablative, then, is wanted to express, *from* or ^{P. 1, 4.} _{24.} *out of* what place there is a starting and moving^{2):}

Ablative expressive of whence, from, out of. a.) in its proper sense, as Panc. 21 अहमस्याद्वनादन्तुमिच्छामि (I wish to get out of this forest), Kâdamb. I, 21 न्तिपतिरास्था-नमपउपादुत्तरस्यौ (the king got up from his hall of audience), Panc. p. 42 स्वस्त्रो ग्रामाद्यवगताम् (— returning from the village), Kathâs. 29, 179 वल्लभीतः समागता, Câk. I स्थानादनुच्छलन् (without moving from

1) In the dual the same form discharges even the functions of three: abl., instr. and dative. As we cannot doubt, that - *bhyám* and - *bhyas* contain the same element - *bhi*, which is in the suffix - *bhis* and Greek -*phi*, it is upon the neuter territory of the instrumental, that the two contrarious conceptions of abl. and dat. must have met together.

2) Pânnini, in his lively way, gives this definition of the sphere of the ablative: धुरमपाय अपादानम् if there be a withdrawal, that which stays is *apâdâna*.”

the place), *ibid.* III न च निमूदिव सलिलं निवर्तते मे ततो हृदयम् (and my heart does not come back from thence as little as water from below), *Kathâs.* 72, 175 निरगान्नगर्या, *Daç.* 29 आन्दोलिकाया अवर्तीय (descending from the swing).

95. b.) in its manifold applications to kindred conceptions.

Of the kind are:

1. *to see, hear, speak etc. from a spot.* R. 2, 7, 2 अयोध्यां मन्थरा तस्मात्प्रासादादन्वैक्षत (Mantharâ let go her looks over Ay. from the platform) ¹).

2. *to fall from, to waver from, to swerve from etc.* यूद्धाद्भृष्टः »a beast that has swerved from its flock". *Var. Brh.* 9, 44 पतति न सलिलं खात् (no water falls down from heaven). So often with metaphor: *Ch. Up.* 4, 4, 5 न सत्यादगः: (you have not swerved from the truth), *Kathâs.* 25, 179 निश्चयान्न चचाल सः (v. a. he did not give up his purpose), *Mudr.* III, p. 126 चापावधतः स्वलितभक्षिमहं सुबेन द्विष्यामि मौर्यम् (I will easily vanquish the Maurya, for he has withdrawn his affection from C.). Compare the Latin *causa cadere*.

3. *to take, to receive from.* M. 4, 252 गृह्णीयात्साधुतः सदा (he never must accept but from an honest man), *Panc.* 48 कुरुभाष्टात्सुरेमेकं समाकृष्य (he took a razor from his box), *ibid.* 286 कुतोऽपि धनिकाक्षित्रूद्रूप्यमादाग (— raised some money from a money-lender), *Kathâs.* 29, 47 मया चैतान्यवाप्तुनि तातात्. Likewise *to marry from:* *Kathâs.* 24, 152 न स्यहं परिपोष्यामि कुलाद्यादृशतादृशात्.

4. *to get information - , to hear - , to learn from.* *P. 1, 4, 29.* *Panc.* 216 स्वजनेभ्यः सुतकिनाशं शुभ्वा, *Daç.* 68 कुतश्चित्संलपतो जनसमाजादुपलभ्य (— learnt from a group of conversing people), *Ch. Up.* 1, 8, 7 हन्ताहमेतद्गवत्तो वेदानि (well, let me know this from the Reverend) ²).

5. *to ask, to wish from.* *Kathâs.* 25, 137 केनाम्मो याचितं भूषात् (who has asked the king for some water?), *Kâm.* 1, 41 लुब्धकाद्वैतलोमेन मृगो मृग्यते वधम् (by its eagerness for music the deer seeks

1) See *vârtt.* 1 and 2 on *P.* 2, 3, 28 in *Pat. I*, p. 455.

2) The commentaries explain the rule of *Pân.* 1, 4, 29, so as to make an artificial distinction between the constructions with gen. and with abl., not thought of by *Pânini* himself.

death from the hunter), Mhbh. 1, 159, 17 याचमानाः परादन्तं परिधावेमहि प्रवर्त्.

6. the so called partitive ablative, see **116** R. 1.

NB. In the cases 3—6 the genitive is the concurrent idiom, with those of *asking* also the accus. (46).

96. The ablative also attends words of *separation* and *disjoining* to denote from whence there is a withdrawal, as Kathâs. 72, 13 भवद्धो वियोगितः (separated from you).

As we have shown above (62), the instrumental is here the concurrent idiom.

The following examples may illustrate the various applications of this employment.

a.) *to draw off, to sever; to disagree with.* Panc. 50 संजीवकं प्रगोविर्वलेष्यामि, Mudr. IV p 136 चन्द्रगुप्तादपरक्ताः तन्तः (being disinclined to C.) — b.) *to release of.* Panc. 45 तां बन्धनादिमुच्य, Mahâv. I, p. 9 सेयमय तस्मादेनसो निरमुच्यत (she has now been released from that sin), — c.) *to deprive of.* R. 2, 8, 25 असाक्षत्यन्तनिर्मूक्तकं पुत्रो भविष्यति सुखेयश्च राजवंशाच्च (he will be wholly spoliated [lit. disinherited], your son, of enjoyments, yea, of all connection with the royal family), M. 5, 161 सा.... पतिलोकाच्च हीयते, Panc. II, 117 स्वगाङ्गिष्यते (he forfeits heaven), ep. 95, 2. — d.) *those of desisting from, stopping, ceasing.* Kumâr. 3, 58 योगादुपराम (he desisted from his exertions), Daç. 132 विरम कर्मणोऽस्यामलीमसात्, Kumâr. 5, 73 निरवर्त्यास्मादसदीप्तितान्मनः (turn away your mind from this bad design).

Rem. 1. Note वच्यति (to cheat of)¹⁾ with abl. Kathâs. 42, 75 अहं सुतप्राप्ने: सपत्न्या वच्यतैतया (she, my fellow-consort, has by trickery taken away my obtaining a son), Panc. III, 117 वच्यितुं ब्राह्मणं द्वागलात् (to cheat a brahman of his he-goat).

Rem. 2. With प्रमायति and the like, the thing *neglected* is put in the ablat. (vârtt. on P. 1, 4, 24). Taitt. Up. 1, 11, 2 स्वाध्यायान्मा प्रमदः, Pat. I, p. 326 धर्माद्विमायति, धर्मनिरुक्ताति (he neglects his duty).

1) Literally "to cause to tumble out of," for वच् वच् (cp. वक्र) is akin to lat. *vacillare*, germ. *wanken*, dutch *waggelen*.

97. Likewise the ablative joins verbs or verbal nouns with verbs of *keeping off*, and kindred notions. Of the kind are:

1. those of *restraining, preventing, excluding from*, as <sup>P. 1, 4,
27.</sup>

माषेभ्यो गा वारयति (he keeps the cows from the beans);

2. those of *protecting, guarding, securing from*, as <sup>P. 1, 4,
25.</sup>

चौरेभ्यो रक्षति (he protects from thieves); 3. those of <sup>P. 1, 4,
25; 28.</sup>

being afraid of and *suspecting*, especially भी and उद्धिङ्, f. i.

चौरेभ्यो विभेति. Examples: 1. — Kâm. 16, 15 वृषा कोलाहला-

डास्याद् यूतात्पानाच्च वारिः, Mahâv. I, p. 10 मातामहेन प्रतिष्ठिथमानः स्वयं-
ग्रहात् (as his mother's father prevented him from taking her [viz.
Sîtâ] by violence). 2. — Panc. 298 लघा पुत्रो ऽयं नकुलाद्युपीयः,
Mhbh. 1, 82, 21 अर्धमात्याहि मां राजन्, Mâlav. V, p. 135 इमां परीसुरुदुर्जितेः

(eager for defending her from the wicked [aggressor]). 3. — Panc.

179 लुभ्यकाद् बिभेति (you are afraid of the huntsman), Mudr. III, p.

102 भेतव्यं नृपतेस्ततः सचिवतो राजस्ततो वल्लभाद्येष्यश्च ([a king's servant]

must not stand in awe of his master only, but of the king's minister,

of the king's favourite and of others), M. 2, 162 संमानाद् ब्राह्मणो

नित्यमुद्धितेत विषादिव (a brahman should always shun marks of honour,

as if they were poison), Mhbh. 1, 140, 61 अप्राङ्गितेभ्यः प्राङ्गेत प्राङ्गितेभ्यश्च

सर्वशः (he should mistrust those, who are worth mistrusting and

those, who are not so), Kâc. on 1, 4, 28 उपाध्यायादन्तधन्ते (he con-

ceals himself from his teacher).

NB. The verbs, mentioned sub 3., admit also of the genitive, see

126 c).

Rem. Note शुगुप्तते (to shrink from, to shun, to despise) with abl. according to a वार्त. on P. 1, 4, 24. Instances are met with in the archaic literature. In modern Sanskrit it seems to be exclusively construed with accus. — The verb निर्विघ्यते (to be disgusted with) is construed with abl. or instr., sometimes even with acc. and gen.

98 II. The point from whence a distance is counted (*terminus a quo*), is expressed by the ablative. Pat. I, p. 455

Ablative, the
terminus a
quo. **गवीधूमतः सांकाश्यं चत्वारि योजनानि** (from Gavîdhûma to Sâṅkâcya four *yojanas*). Hence the ablative joins *a.*) such prepp. as **आ**, **प्रभूति**, etc., *b.*) the names of the cardinal points and those in **°अच्च**, as **प्राच्च** *c.*), all words meaning *far*, as **दूरे** and the like.

Examples: — of *a.*) see in chapter IX.

b.) Daç. 156 तोर्यस्थानात्प्राच्यां दिशि (east from the *tirth*), Pat. I, P. 2, 3, 29. p. 475 see Rem. 1. on this paragraph.

c.) Mrcch. VII, p. 234 अहो नगरात्सुट्रमपकान्तो इस्मि, Mhbh. 1, 152, 1 अविद्युरे वनात्स्मात्, ibid. 1, 151, 44 नातिट्टरेणा..... वनाद्स्मात्, Âpast. 1, 31, 2 आरादवस्थान्मूलपुरुषे कुर्यात् (he shall void excrements far from his house).

Rem. 1. With derived adverbs of the species दक्षिणातः, उत्तरातः¹) the genitive should be employed, not the ablative [P. 2, 3, 30], with those in **°एन** the accusative [ibid. 31]. Hence it is said for ex. R. 3, 4, 27 प्राग्रम्भलन्तपार्वतस्तस्य (he dug a hole by his side), Pat. I, p. 475 कः पुनर्यर्थतः। प्रागादश्चात्यकालकवनादू दक्षिणेन हिमवन्तमुत्तरेण पारियात् (what is Âryavarta? The country east of Âdarça, west of Kâlakavana, south of the Himavat and north of Pâriyâtra), Çâk. I दक्षिणेन वृक्षवाटिकमालाय इव शूयते. — But the genitive with those in **°एन** is also allowed [see Kâç. on P. 2, 3, 31], as R. 3, 13, 21 उत्तरेणास्य (north of this place).

Rem. 2. Pâñini [2, 3, 34] allows optional construing with abl. or gen. all words, meaning *far* and *near*, दूरं ग्रामात् or ग्रामस्य। अन्तिकं ग्रामात् or ग्रामस्य. As far as I have observed, an ablative with those of

1) P. षष्ठ्यतसर्थप्रत्ययेन. — Kâç. gives as instances also पुरस्तात्, उपरि, उपरिष्ठात्. That on the other hand the abl. is available, even if the adverb itself have the ending of that case, is exemplified by this çloka quoted by Pat. I, 457.

दूरादावस्थान्मूलं दूरात्पादावसेचनम्
दूराच्च भाव्य दस्युभ्यो दूराच्च कुपितादुरोः

nearness — except compounds of दूर — will be scarcely met with in literature.

99. When denoting time, the ablative carries the meaning of *from*, *since*, *after*. Commonly it is attended by prepositions, as आ, प्रभूति, ऊर्ध्वम्, अनन्तरम्, but there are instances enough of the single ablative. So मुहूर्तात्, ज्ञापात् (after a while) = मुहूर्तेन, ज्ञापेन. Likewise चिरात्, अचिरात्, दीर्घकालात्, etc. and cp. 128. — Kāç. on P. 2, 3, 54 quotes the verse एति जीवन्तमानन्दो नरं वर्षशतादिपि (even after hundred years a man may enjoy happiness); Mhbh. 1, 170, 3 ते त्वगच्छन्नहोरात्रातीर्थम्, M. 8, 108 यस्य दृश्येत सप्ताहादुक्तवाक्यस्य सादिष्णः । रोगः (if a witness, who has borne evidence, fall ill after a week).

Rem. 1. This kind of abl. is meant by P. 2, 3, 7, when he enjoins the use of a fifth or seventh case to denote an interval of time or space; f. ex. अथ मुक्ता देवदत्तो द्यहे द्यहाद्वा भोक्ता (D. has eaten now and will not eat but after two days), इहस्योऽयमिष्टासः क्रोधे (or क्रोधात्) लक्ष्यं किथ्यति. Cp. 144.

Rem. 2. Āpast. 1, 9, 6 and 1, 15, 19 are instances of the single ablative = आ + abl., when signifying »till.”

100. III. The ablative serves to express *from what origin* there is a rising or issuing. In the first place it joins words of being *born*, *proceeding* etc.;

^{Abla-}
^{the ori-}
^{gin and}
^{the for-}
^{mer}
^{state} 2^{ly} it denotes the *former state or shape*, *out of which* some other state or shape proceeds or is produced;

3^{ly} it signifies the *model* or *pattern*, something is imitated, borrowed, measured from.

Examples: of 1. — Ch. Up. 1, 9, 1 सर्वपि ह वा इमानि भूतान्याकाशादेव P. 1, 4.
30; 31. समुत्पदन्ते (all these things proceed from ether alone), M. 1, 8 प्राणीरात्मात्स्वात्मिसृतुर्विकिधा: प्रता: (desiring to create the manifold beings out of his body), Kathās. 25, 43 वाताहताच जलधृदतिष्ठन्महोर्मयः (big waves rose from the ocean, as it was swept by the wind); Mhbh. 1, 115, 5 पाण्डोः प्राप्तस्य समुत्पन्ना दैवतेभ्यः पुत्राः पञ्च — here the name *Pāṇḍu* is

put in the genit., for the five sons did belong to him, but the deities, who had *procreated* them, are put in the ablative.

So often with verbs of *being born* the name of the father is put in the abl., that of the mother in the locative, R. 2, 107, 2 जातः पुत्रो देशरथात्कैकेयाम्, M. 10, 64 शूद्रायां ब्राह्मणान्नातः. Yet, the father may also be a gen. *commodi* (132) or an instrumental.

Note such phrases as (Pat. I, 455) कुतो भवान् पातालिपुत्रात् and (Kathâs. 25, 55) ब्राह्मणः प्राक्षिदेवात्मो वर्धमानपुरादहम् (I am the brahman Çaktideva from the town of Vardhamâna).

2. — Mhbh. I, (Paushyap.) स समावृत्तस्तस्मादुरुकुलवासादृहृष्मं प्रत्यपद्यत, Daç. 141 जनयितापि मे न एकादिव स्वर्गा तादृशाद् व्यसनात्प्रथाभूतमध्युदयमाद्वः (and my father, who had come from such a distress to as great a happiness, as if he had risen from hell to heaven), Ratn. I, p. 16 उत्सवादुत्सवान्तरमापत्तिम् (v. a. we have festival after festival). — So *to heal or recover from illness*: Panc. V, 91 त्रयोऽप्यन्यायतः सिडाः (all three of them were healed from their infirmity).

3. — Mrçch. IV, p. 135 अयं तव प्रारैरस्य प्रमाणादिव निर्मित अलङ्कारः (this ornament has been made, as if it were, according to the measure of your body), Mâlav. IV p. 91 विभवतः परिवारः (attendance according to her rank). Cp. 69.

101. In short, the ablative is available in any case, it is wanted to express the *side*, something has come *from*, whether contained in the foresaid categories or not. So R. 2, 26, 31 सा] त्वतः संमानर्थहृति (she deserves respect from your side), Mhbh. 1, 145, 9 तान् रात्र्यं पितृतः प्राप्नुयृतरात्रो न मृष्यते (Dhr. cannot bear them having obtained the royalty because of their father), Panc. 262 सर्व आह। कस्मात् परिमितः। स आह। दायादेव्यः (from the side of my kinsmen).

Rem. The last example is at the same time an instance of the abl. which denotes him, by whom one is defeated or overthrown [P. 1, 4, 26]; cp. Kathâs. 28, 49.

102. Hence, the *cause, reason, motive by which*, is likewise expressed by the ablative namely as far as it is con-

Ablative of causality received as the origin or starting-point, from whence some consequence has resulted¹⁾.

The instrumental, as we have seen formerly (72), may likewise serve that purpose, and in the case of feminine nouns of quality it is even obligatory. For the rest, ablative and in tr. of causality are generally interchangeable, and not seldom they are used side by side. So Kathas. 29, 25 **रुषेण नश्यत्या: कुन्न रोगतः** (it is from joy she does not eat, not from illness), Mrccch. I, p. 44 **अन्यजनशङ्क्या खल्विदमनुष्टिं न दर्पात्** (surely, it has been done by taking her for somebody else, not by insolence). But, if the efficient cause be some *obligation* or other binding motive *by virtue of which* some effect is produced, the ablative alone is to be used²⁾. Nothing impedes concrete nouns to be put in the *abl. of cause*³⁾

1) How easily this transition is made, will be plain by this example: Mālav. V, p. 140 **वीरसूरिति प्राव्यो यं तनयात्मामुपस्थितः**. Literally these words signify, »the name of mother of a hero“ touches you *from the part of your son*,“ but as to their meaning they should be rather translated thus: »now you deserve the name »m. of a h.“ *because of* your son.“ In other terms the abl. of origin is at the same time an abl. of cause.

2) Pāṇini's rule, which contains this statement, is too narrowly interpreted by the commentaries. His words **अकर्तव्यै पञ्चमी** [P. 2, 3, 24] are explained thus: the abl. [alone] is to be used, if the cause be a *debt*, provided it be not at the same time the agent; examples of which are adduced as **शताट्कर्णः** (he is confined for a debt of 100), whereas one must say **प्रतेन अन्धितः**. But why should we restrict *rñā* to its special sense of a »debt of money“ and not take the more general meaning of »obligation“ and »duty“? If it could be proved that **ऋण** implies also the notion of *necessity*, *व्यवृत्ति*, the rule would be quite correct, for in the case of direct and unavoidable consequence of an efficient cause the ablative alone is to be used, even of feminine words.

3) Speaking plain, neither the ablat. of bhāvavacanāni nor that of concrete nouns is allowed by Pāṇini's rules. The sūtras 2, 3, 23 – 25 name

but often they are expressed by periphrase, especially by means of **कृतोः** (192).

Examples. — Kathâs. 27, 76 दिव्याः पतन्त्येव श्रापान्मानुष्योनिषु (by consequence of a curse celestial beings are borne among men), Panc. 202 कपिङ्गलः श्रालिभक्षणादतीव पीवरततुः, Panc. 49 स्त्रीर्थपादद्वयः (he is to be put to death for having insulted a woman), Hit. 96 भयादिदमाह (from fear he spoke thus), Ven. II, p. 39 अयं....प्रीतोऽभिमन्योर्बधात् (he is glad on account of Abh.'s death), Mrchh. I, p. 45 उत्तिष्ठामि समयतः (I will stand up, on condition —), Kathâs. 30, 112 नाकायत यदा चारूलदा ज्ञानिप्रसिद्धितः। आनाययामास नृपो हरिप्रार्थामाशु तम् (as the thief was not found, the king sent forthwith for H. on account of the reputation of his knowledge), Panc. I, 180 दुर्मन्त्रान्वृतिर्निष्यति यतिः सङ्गात्सुतो लालनात्। विप्रोऽनध्ययनात्कुलं कुतनयात् (by bad counsel a prince comes to ruin, a holy man by wordliness, a son by spoiling, a brahman by not-studying, a family by a bad son), Câk. I, vs. 22 वयं तत्त्वान्वेषणामधुकरहताः (to seek after the truth [liter. by seeking —], it is I, who have been annoyed by the bee). The examples have been selected so as to show, that the different shades of the notion of causality — *cause, motive, reason* — are promiscuously signified by the ablative.

Many ablatives of causality have assumed the character of adverbs, see 104.

103. IV. Sanskrit, just as Latin, uses the ablative not only for the sake of signifying *from what side*, but also *on pressi-
ve of what side*. Here the ending °तः is employed, it seems,

the
side, on

which the instrumental as the regular case to denote cause or motive, but with these exceptions, 1° that if the cause be a quality (गुणो) the ablative *may* be used too, but for feminines [or rather — as the term स्त्री is an ambiguous one — only such as have been made by the fem. endings °स्त्री, °स्त्री], 2° that the cause being an *r̥̥pa*, the abl. *must* be used, and not the instrum. Now, these rules do not leave any room for neither *bhâvavacanâni* nor concrete nouns, something very strange, because really both classes of words are put in the ablative of cause as often and as well as the *guna-vacanâni*. See the examples adduced in the context.

by preference, at least in the case of indicating space and direction. So it is said दक्षिणातः (at the right), बामतः (at the left), पार्श्वतः (at the side), पृष्ठतः (at the back) etc. — In figurative sense this abl. is likewise used, as Ch. Up. 4, 17, 4 यजुःको वृत्ति. यज्ञात्.... यदि यजुःः.... यदि सामतः (if [the yajña] would be vicious on account of an rc, a yajus, a sāma), Āpast. 1, 1, 15 स हि वियातसं जनयति (v. a. for he is his spiritual father), Mālav. I, p. 25 मध्यस्था भगवती नौ गुणदोषेतः परिच्छेतुमर्हति (Your Reverence is even-handed; be you, then, the umpire to judge us with respect to our qualities and our shortcomings).

In its metaphorical application this *ablativus partis* not rarely touches upon the *abl. causae*, treated in 102. So f. i. with the *points of comparison*, as R. 2, 34, 9 गामीर्यात्सागरोपमः (in depth like the ocean = »by its depth» or »as to its depth»).

104. Ablatives of the cause and of the side often have the character of ad verbs (77); especially when ending in °त्: So स्वभावात् or °वतः (by disposition), अनुलोमतः (in due order), प्रतिलोमतः (in inverse order), स्ववीर्यतः (through one's own exertion), प्रक्रितः (with all one's power), आदरात् (out of respect), अकस्मात् (without motive; on a sudden), and so on. P. 2, 3, 33 gives a special rule for the ablatives कृच्छ्रात्, स्तोकात्, कतिपयात्, अत्यात् being interchangeable with the instr. कृच्छ्रेण etc.; both sets have the character of adverbs, as अल्पेन or अत्यान्युक्तः (he was released easily).

Rem. Note दूरात् in comparisons = »by far." Panc. II, 170 द्वाद्वरम् (by far better).

105. Ablative of comparison. — The ablative expressive of the notion *on what side, with respect to* — is frequently applied in comparisons to signify the thing compared with, provided there be superiority or inferiority or discrepancy ¹⁾.

It joins 1st comparatives; then the abl. = our „than.”

1) For in the case of identity, likeness, equivalence the instrum. or gen. is required (62) and the dat. also in the case of counterpoise (85).

Panc. 56 नास्त्यन्यो धन्यतरो लोके मत्तस्वतश्च (there is no happier man in the world than you and I), cp. Lat. *nemo te felicior*;

2^{ly} positives of any adjective. Daç. 141 भगवतो मधवतो ज्यि भाग्यवन्तमात्मानमनीगणत् (he considered himself fortunate, even in comparison with Lord Indra);

3^{ly} words, expressing superiority or inferiority, such as वरम् (lit. „the better thing,” = better than), अधिक (exceeding), पूर्व (superior), अतिरिच्यते (to excel), परिद्वीयते (to be inferior), sim. Mudr. I, p. 53 सेनाशतेभ्यो ज्यिका बुद्धिर्भम् (my mind is outweighing hundreds of armies);

4^{ly} all words, meaning *other* or *different*, as अन्य, इतर, अपर, निन् Panc. 208 पाद्माण्यादपरो जभिप्रायो गस्ति (there is some other contrivance, besides the well-known six expedients).

Here are some more examples. Of 1. — Rgv. 8, 24, 20 वचो वृतात्मूदीयो मधुनश्च (utterance by voice being sweeter, than ghee and honey); Ch. Up. 3, 14, 3 एष म आत्मान्तर्हृदये अपीयान्त्रीहर्व यवादा सर्वपादा श्वामाकादा प्रश्यामाकातपुलादा। एष म आत्मान्तर्हृदये ज्यायान्तृष्णिद्या ज्यायान्तरिक्षाऽज्यायायान्दिवो ज्यायानेभ्यो लोकेभ्यः (he is the Self within my heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is the self etc., greater than the earth, greater than the sky, greater than heaven, greater than these worlds); Āpast. 1, 13, 19 एतेन क्षाहं योगेन भूयः पूर्वस्मात्कालाच्छुतमकरवस् (by this way I have got more learning, than formerly).

Of 2. — Panc. 285 भार्या सर्वलोकादपि वल्लभा मवति (v. a. one's wife is beloved more than anybody else); Hit. 16 ततो नास्तीह पुण्यवान् (com-

pared with him nobody is happy here); Utt. II, p. 29 वज्रादपि कठो-राणि मृदूनि कृसुमादिः। लोकोत्तराणां चेतासि को नु विज्ञातुमर्हति.

of 3. — R. 2, sarga 95*, 53, एकाङ्गहीनं कृस्त्रेण त्रीवितं मरणाद्रम् (to live, deprived of one member by your weapon, is better than death), Panc. 142 तत्त्वोऽधिकः परम् सुहृत्, Mhbh. 1, 89, 2 पूर्वो वयसा भवतः (your superior by age), R. 2, 8, 18 कौसल्यातो इतिरिक्तं च मम प्रश्रूपते बहु (he listens much to me, and more than to the Kausalyā), Kathās. 53, 10 लक्ष्मादूर्जं न दातुं स ज्ञानाति स्म किलार्थिने (indeed, he did not know how to give less than a *laxa* to an indigent), M. 2, 95 प्रापणात्सर्वकामानां परित्यागो विशिष्यते (giving up all desires exceeds obtaining them). Compare this instance from the archaic literature: Ait. Br. 7, 17, 4 गवां त्रीणि प्रतानि त्वमवृणीया मत् (you have chosen three hundred of cows instead of me).

of 4. — Rgv. 10, 18, 1 पन्था] इतरो देवयानात् (the other path, which is not the path of the gods), Ch. Up. 1, 10, 2 नेतो [= न + इतो] अन्ये विद्यन्ते (nor are there others but these), Panc. II, 12 साहस्रं मित्रादन्यो न संदेहे, Prabodh. III, p. 61 जगन्मियो भिन्नमभिन्नमीवरात् (the creatures so different among themselves, yet not different from God).

106. Observations on the abl. of comparison.

Rem. 1. Our »than“ with the comparative is to be rendered in Sanskrit by the ablative. Such restrictions, as for instance limit the faculty of using the abl. of comparison in Latin, do not exist in Sanskrit. It is impossible to say in Latin *dat tibi plus me* = »he gives to you more than to me,“ but it must be said *plus quam mihi*. In Sanskrit nothing impedes such sentences as तुयं ददाति मत्त अधिकम्. So Mālat. X, p. 164 स्नेहो मातुर्मयि समधिकस्तेन युक्तस्तवापि (hence, you must bear more affection towards me, than towards your own mother).

Rem. 2. Note the abl. with such words as: double, treble etc. sim. M. 8, 289 पूर्व्यातपञ्चगुणो दृष्टः (a fine of five times the value).

Rem. 3. If it is to be said *no other than*, *nobody but*, any phrase with the meaning »but for“ may be used instead of the abl. Panc. 176 त्वां मुक्तान्यो न ज्ञास्यति (no other but you will know it), ibid. 160 त्वदर्जमन्यो भर्ता मनस्यापि मे न भविष्यति. — Then, the ablative may also be used even without अन्य, as Kumāras. 6, 44 यस्मिन्नान्तकः

कुसुमायुधात् »where there is found no [other] death but the god with the flowery arrows [no other Mâra but Mâra = Kâma].”

In Patanjali I have met with some instances of a rather pleonastic idiom, the neuter अन्यत् with abl. = »but for” put before the ablat., though the adj. अन्य precedes, f. i. Pat. I, 279 को इन्यो द्वितीयः सहायो भवितुमर्हत्यन्यदत् उपसगत् (what else ought to accompany it, if not this preposition), cp. p. 445, line 2; p. 447, line 4; p. 323, line 6. This adverbial use of अन्यत् (cp. Greek *ἄλλα*, and such phrases as *οὐδὲν ἄλλο.... ἄλλα’*) is confirmed by its being named among the *nipâtâs* in the *gâna स्त्रादि* (Kâc. I, p. 17, line 10).

R. em. 4. Çâk. VII मधवतः सत्क्रियाविशेषादनुपयुपलमिवात्मानं समर्थये (I do not hold myself for deserving the extraordinary honour bestowed upon me by Indra) is an instance of this abl. with the negative अनुपयुक्त (not fit); the abl. would be impossible here, but for the negation.

107. In the archaic and epic dialect an instrumental of comparison Instrumental is sometimes used instead of the ablative. — So R. 2, 26, 33 प्राप्तैः of comp. प्रियतरौ मम instead of प्राप्तेष्यः, ibid. 2, 48, 36 सुतैर्हि तासामधिको इपि स्तो-परि-
स्त्रादत् (he was to these women even more than their own sons), comm.

सुतैः । तृतीयार्द्धैः, ib. 1, 54, 15 न त्वया बलवत्तरः । विश्वामित्रः

Gen-
tive of
compa-
rison. Such passages as R. 6, 24, 28 इषुस्ते इवाधिको राज्ञः कार्तवी-
र्यस्य लक्ष्मणः (and in archery L. even exceeds king K.), Panc. 28 [and
R. 1, 47, 22] नास्ति धन्यतरो मम, Panc. IV, 7 काचिन्मैवापरा (any woman
else but I) show that even a genitive of comparison has been used.

108. In the foregoing the ending तः has been considered as if it possessed the full worth of the regular case-endings of the ablative. Yet a full and complete identity between them may alone be stated for the pronouns. Pâṇini gives some rules about °तः affixed to nouns, which show that its sphere of employment, though mostly coinciding with that of the ablative, is sometimes a different one.

1ly With हौयते and एहू it is forbidden to express the »whence”

by the forms in °तः. Therefore स्वर्गाद्वियते पर्वताद्वरोहति, not स्वर्गतो ४, 45. हीयते, पर्वतो वरोहति. P. 5,

2ly Excelling or being weak *in*, blaming *on account of*, wickedness *with respect to* is to be denoted by the instrumental, or by 46; 47. °तः, not by the ablative proper. — For this reason, in the verse quoted by Pat. I, p. 2 दुष्टः श्रब्दः स्वरूपो वर्णतो वा (a word, wrong on account of its accent or of its sound), स्वरूपः and वर्णतः are interchangeable with स्वरेण and वर्णेन, not with स्वरात् and वर्णात्. Likewise, in Ch. Up. 4, 17, 4 — quoted page 77 of this book — क्रतः यत्नुष्टःसामतः are synonymous with the instrum., and the abl. क्रतः यत्नुष्टः सामृप्यः would not be allowed.

Rem. It should however be remembered, that this rule does not apply neither to the points of comparison — f. i. गामीर्यात्सामारोपमः — nor to the ablative of comparison.

3ly If the ablative is to express the »whence“ — except in the case recorded sub 1 — तः is equivalent with the regular case-endings. The same applies to the abl., depending on the prepos. प्रति. P. 5, 4, 45. P. 5, 4, 44.

Rem. Pāṇini does not give any rule about using the abl. in तः with such adverbs and pronouns as क्रते, क्रिना, अन्य. Now, ablatives of that kind are certainly not expressing the *apādāna*, as they are taught in the third chapter of the 2^d adhyāya, not in the fourth of the 1st. Accordingly it would not be allowed using °तः with them. Yet practice is not wholly consistent therewith, f. i. आ मूलतः = आ मूलात्.

4ly In two cases °तः is interchangeable with a genitive, but not with an abl. a.) when expressing the standing *on one's side* देवा 48. अर्जुनतो (or अर्जुनस्य)भवन्, b.) if denoting the *disease, against which* P. 5, 4, 49. one applies some remedy or cure: प्राहिकातः [or °कायाः] कुरु (give something against diarrhoea).

CHAPTER VII. Genitive. ¹⁾)

109. The fundamental notion of the genitive or sixth

1) On the genitive in Sanskrit, especially in the dialect of the Rg-vedamantras, there exists a monography of Dr. SIECKE *de genitivo in lingua Sanscritica imprimis Vedica usu*, Berlin, 1869.

General view of the genitive. case is to mark the *belonging to, partaking of*. In Sanskrit, it is employed in so manifold and so different ways as to make it very difficult to give a satisfactory account of all of them¹⁾. — The absolute genitive will be treated in the chapter on participles.

110. I. With **substantives**, the genitive serves to qualify them, as राज्ञः पुरुषः (the king's man), दमयत्याः स्वयंवरः (the self-choice of Dam.), शत्रोर्बलम् (the enemy's strength), भित्रस्यागमनम् (the friend's arrival), समुद्रस्य शोषणम् (the drying up the ocean), यज्ञस्यावयवः (a part of the sacrifice), युद्धस्यावकाशः (the opportunity of fighting). These examples show 1st that the genitive, at least in prose, commonly precedes the substantive, it is depending upon, 2^{ly} that, like in Latin and Greek,

1) Kāç. on P. 1, 1, 49 बहवो हि षष्ठ्यर्थः स्वस्त्वास्यनन्तरसमीपसमूहविकाराव्यवादाःः — Pāṇini seems to have not sharply defined the genitive's sphere of employment, at least if we explain his sūtra (2, 3, 50) षष्ठो श्रेष्ठे with the Kāç. as meaning »in all other instances [namely if none of the other cases, taught 2, 3, 1—49, be available], one should use the sixth case.“ But then it is strange, P. has not said inversely श्रेष्ठे षष्ठो (ep. his constant use 1, 4, 7; 1, 4, 108; 2, 2, 23; 3, 3, 151; 7, 2, 90). Now, Patanjali gives a somewhat different explication (I, p. 463) कमदीनामविवक्ता श्रेष्ठः »the sixth case is required, if the categories object and the rest are not to be distinctly expressed“ but tacitly implied. I am rather inclined to suppose, that either in framing that sūtra Pāṇini had in view his definition of the employment of the nominative, which immediately precedes; then श्रेष्ठे would be said in opposition to the प्रातिपदिक मात्रे of s. 46 (note on 38) and mean »something else, apart from the gender and number of the conception, signified by the prātipadika“, or श्रेष्ठे may mean »accessory“ (see Petr. Dict. s. v. 1, b); then the sūtra enjoins the use of the genitive if the conception, signified by the prātipadika, is accessory of some other conception. But, which of these acceptations should prove the correct one, the intrusion of the term श्रेष्ठे in the following sūtras (51, etc), as is done by Kāç. and others, is to be blamed.

the most different *logical* relations will find their expression by it. When dividing the whole of its dominion by setting up such categories as the *possessive* gen., the *subjective*, *objective*, *partitive*, that of *origin*, *matter*, *quantity* etc., it must not be overlooked, that these divisions have been made for clearness' sake and do not affect the unity of the grammatical duty discharged in all these cases by the genitive. For the rest, not rarely the ordinary logical distinctions may fall short of classifying some given genitive, as in the case of युद्धावकाशः, or Utt. II, p. 28 अगस्त्याश्रमस्य पन्थाः (the way to the hermitage of A.) etc.

Concurrent constructions are 1. compounding the gen. with the subst., it qualifies राजपुरुषः = राजः पुरुषः, see 214, 2. using instead of the gen. the derived adjective, as शात्रवं बलम् = शत्रोर्बलम् or शत्रूणां बलम् etc. Of these substitutions the latter is comparatively rare, when contrasted with the utmost frequency of the former.

Rem. The so called *appositional* or *epexegetic* genitive is not used in Sanskrit. It is said पुष्पपुरं नाराय, not as in English »the city of Pushp.” R. 2, 115, 15 पिरसि कृत्वा संचासं पादुके (Lat. *pignus* *soccorum*, the pledge [represented by] the slippers).

111. When pointing out the genitive as the case to put in such substantives as are wanted to qualify other substantives, it is by no means said that no other construction may be used for the same purpose. Verbal nouns often retain the verbal construction. So, if a moving to or from some place is to be expressed, nouns must be construed just as verbs; it is said पुरात्पवासनम्, पुरं गमनम् not पुरस्य. Cp. Rem. on 41.

Thus we meet with instrumentals as विद्येषो भवाटुश्चैः »the separation from men as you are,” कन्या प्रोकः »sorrow on account of a girl;” — ablatives as पतनाङ्गयम् »fear of falling;” — datives as वृषाय दाहु »wood for a stake;” समयो यैवराज्याय »the fit time for being heir-apparent;” — locatives as विषयेषु सङ्गः »attachment to the world, worldliness;” — prepositions as मां प्रति कोपः »anger towards me;” तस्योपरि पक्षपातः »partiality for his sake;” समं शक्तिमता युद्धम् »a contention with a mighty one.”

Rem. Pāṇini has a special rule about the nouns ईश्वर् (lord), P. 2, 3, 39. स्वामिन् (owner), अधिपति (chief), दायाद् (heir), साक्षि (witness), प्रतिभू (bail) and प्रसूत (born) as agreeing with a locative as well as with a gen. So गवां स्वामी or गोषु; cp. Kathās. 18, 144 त्वमस्माकं स्वामी with ibid. 6, 166 स्वामी विषये. So Mrech. X, p. 384 पृथिव्यां सर्वविहारेषु कुलपतित्यं क्रियताम् (let he be appointed prior of all the monasteries of the land).

112. The possessive genitive has nothing remarkable. As in other languages, it may be the predicate of the sentence. M. 7, 96 यो यज्जयति तस्य तत् (what one conquers, is one's own), ibid. 7, 91 the vanquished-warrior surrenders himself with these words तवास्मि (I am yours); Mhbh. I, 154, 3 कस्य त्वम् (»whose are you?” that is »of what family?»); Mudr. III, p. 103 खाने बलुत्य बृष्णलो देवशन्द्रगुप्तः (duly, forsooth, the Cūdra-king Candragupta is his — is but an instrument in his [Cānakya's] hand), R. 2, 42, 7 (Daçar. to Kaik.) ये च त्वामनुजोवन्ति नाहं तेषां न ते मम (and those, who are your attendance, do not belong to me, nor I to them). That it may also denote the *party*, of which one is an adherent, is stated above (108, 4).

113. The gen. of the *material*, something is made of, and that of the *origin* are not very frequent. Examples: Pat. I, 112 अस्य सूत्रस्य प्राटकं वय (weave a cloth of this thread), Ch. Up. 6, 12, 2 ते होवाच ये कै सौम्यैतमणिमानं न निभालयस एतस्य कै सौम्यैषोऽणिम् एवं महान्यग्रोधस्तिष्ठति (he said to him: my dear, that subtile essence, which you do not perceive there, of that subtile essence this so great nyagrodha-tree exists); — Mhbh. 1, 100, 47 कन्या दाशानाम् (a fisherman's daughter).

Rem. In sūtra-works there is also a gen. of the authority, according to whom something is stated. So often एकेषाम् »according to some,“ P. 3, 4, 111 प्राक्तायनस्तैव »according to G. alone.“ This gen. depends on the word मते not expressed »according to the opinion of.“

114. The subjective genitive is interchangeable with the instrumental of the agent (66). According to Pāṇini, the latter is *necessary*, if the verbal noun be attended by its subject and its object at the same time. In this manner two genitives are avoided, as गवां दोहो गोपेन

[not गोपस्य] (the milking of the cows by the cow-herd).

We may fairly extend this observation, it seems, to all such instances, as where the subjective genitive would be used together with some other sixth case. R. 3, 6, 23 विप्रकारमपाक्रुं राज्ञसैर्वतामिमम् (in order to put and end to the harm caused to you by the rāxasas), Māl. VIII, p. 133 एकाकिनोबहुभिर्मियोगः!); Mhbh. 1, 145, 17 यदा... कार्यमस्माकं भवदित्यपत्यते (if there will occur something to do by you for us) [not कार्यमस्माकं भवताम्, an accumulation of gen. subj. and commodi];

Rem. Some vārtikās on this sūtra of Pāṇini contest the exactness of it. With some kṛts the subjective genitive is said to be obligatory, even when being used together with an objective genitive, as चिकीष विष्णुमित्रस्य कटस्य (V.'s desire of making a mat). According to some, the gen. of the agent is nowhere forbidden.

115 The objective genitive is occasionally interchangeable with a locative or with prepp as प्रति, उपरि, etc. Sometimes it may be used in turns too concise to be rendered without periphrase. Mrech. I, p. 44 प्रङ्ग्या तस्याः (by supposing, it was she).

1) But Mudr. I, p. 49 न मर्जियति राज्ञसकलत्रपच्छादनं भवतः, for here nothing impedes using the genitive of the agent, the other being avoided by compounding.

116. The **partitive genitive** denotes *either* the whole, a part of which is spoken of, as **अर्धं नगरस्य** (half of the town), **यज्ञस्यावयवः** (a part of the sacrifice), Kad. I, p. 21 **अम्बरतलस्य मध्यम्** (the middle of the sky) *or* it carries the notion of selecting out of a multitude as Nir. 1, 12 **वैयाकरणानामेके** „some of —, among the grammarians”. In the latter case, the genitive is interchangeable with the locative: **मनुष्याणां** (or **मनुष्येषु**) **क्षत्रियो शूरतमः**:

Examples: of genitive Ait. Br. 1, 5, 25 अग्नेषः स्वानाम् (the foremost of his kin), Kathâs. 29, 69 धुर्यो धनवताम् (the foremost among the wealthy), Panc. III, 222 स एवैकोऽत्र सर्वेषां नैतिशास्वार्थतत्त्ववित्; — of locative Kathâs. 24, 47 दुष्टा पुरी शुभासु केन्द्रित्; M. 5, 18 श्वाकिर्यं प्रालयकं गोथां खड्कूर्मशशांस्तथा। भज्यान्पञ्चनलेषु हुरनुष्टांश्चैकतोदतः

From the examples given it will be plain, that in Sanskrit, as elsewhere, the partitive cases may not only attend substantives, but all kind of nouns and pronouns.

Rem. 1. If there be meant a „taking out of,” the *ablative* is to be used, cp. 95, 2°. — R. 1, 2, 15 ज्ञात्यमिथुनादेकमवधीः (you have killed one out of the couple of plovers), cp. Kathâs. 13, 144; 24, 176; Prabodh. V, p. 102 अग्नेः शेषमृणालेषं प्राप्तोः शेषं न प्रेषयेत् (one should not leave a remnant of fire, of a debt, of a foe).¹⁾

Rem. 2. It is very common, especially in simple prose, to periphrase the partitive cases by **मध्ये** (= gen. or loc.) and **मध्यात्** (= abl.). See 191.

Rem. 3. The partitive construction is unfit to be employed, if

1) This is the very ablative, enjoined by P. 2, 3, 42. Kâç. is wrong interpreting the sûtra otherwise; Patanjali's view (I, p. 459) is correct.

the conception of a part selected out of a whole be wanting. »All of them" = ते सर्वे both of us" आवासुमौ¹).

117. Some turns, relating to the partitive construction, are to be noticed:

1. option between two things is variously expressed:

a.) both are put in the gen. M. 7, 53 व्यासनस्य च मृत्योश्च व्यासनं कष्टयुच्यते (liter. »of both vice and death, vice is called the worse").

b.) both are put in the abl. Mrcch. I, p. 18 दारिध्रान्मरणादा मरणं मम रोचते न दारिध्रम् (v. a. I prefer death to poverty).

c.) both are nominatives. Mhbh. 1, 161, 6 ब्रह्मवध्यात्मवध्या वा श्रेयान्तात्मवधो मम (v. a. I hold suicide to be preferable to the killing a brahman).

Note the standing prolixity of such phrases.

2. Of a partitive gen., depending on some word not expressed, there are some instances. Âcv. Grhy. 4, 4, 11 आदित्यस्य वा रूप्यमाने प्रतिश्रेयुः (or they must enter [the village] while there is still visible ever so a little part of the sun), Kâg. on P. 2, 1, 8 यावदुम्ब्रं ब्राह्मणानामामन्त्रयस्त्र (invite of the brahmans according to the number of vessels). The partitive gen., that attends verbs (119), may be explained in this way.

3. One, two, three times a day, a week, etc. is expressed P. 2, 3, 64. by the partitive gen., as M. 3, 281 आँठे चिरबद्ध्य निरपेत्, Pâr. Grhy.

1, 3, 31 अस्तकुसंवत्सरस्य. Likewise M. 5, 21 संवत्सरस्यैकमपि चरेत्कृच्छ्रं द्वितीयमः (a pious twice-born man should perform at least one »strong penance" a year).

4. A partitive gen., depending on the neuter of an adjective, is rare, even in the old language. Ait. Br. 2, 15, 8 महति रात्राः. In the Rgvedasanhitâ there are even such gen. as इदा अङ्गः, प्रातरङ्गः, which remind of Lat. *id temporis* and the like; cp. SIECKE p. 65.

118. II. Several verbs are construed with a genitive.

Genitive with verbs.

1. A possessive genitive is put to some verbs of owning and

1) Yet Mhbh. 1, 37, 8 I have found सर्वे नः = »all of us," just as in English.

ruling, viz. प्रभू, ईश् [P. 2, 3, 52], the vedic राज्. Comp. Greek ἀρχεῖν τινός. — So Rgv. 1, 25, 20 त्वं विष्वस्य मेधिर् दिवश्च ममश्च राजसि; Cat. Br. 5, 1, 5, 4 एकः सन्त्रूपामोषे. — M. 5, 2 कर्त्तं मृत्युः प्रभवति वेदप्राप्तविदाम् (how is it, that Death has power over such as have mastered the *veda* and the sciences?), Mālat. II, p. 38 प्रभवति प्रायः कुमारैणां जनयिता दैवं च, cp. ibid. IV, p. 70, l. 2, Mālav. V, p. 143. — This construction is rare in classic Sanskrit; ईश् with a gen. seems to be wholly obsolete.

119. 2. A *partitive genitive* is frequently employed in the elder literature, and had not yet entirely disappeared in the days of Pāṇini. But in classic Sanskrit such phrases as अमृतस्य ददाति (he gives of the ambrosia), सर्विषो नाथते (he desires of the butter) are out of use.

In mantra, brāhmaṇa and upanishad it is often attending verbs of *giving*, *begging*, *eating*, *drinking* and the like¹). Rgv. 10, 85, 3 सोमं यं ब्रह्माणो विदुर्न तस्याम्नाति कश्चन (of the soma, the brahmans know, nobody eats), ibid. 9, 70, 2 स भिक्षमाणो अमृतस्य चारुणः (he, begging [a share] of the delightful ambrosia), Ch. Up. 1, 10, 3 एतेषां मे देहि (give me of these), TBr. 2, 2, 9, 3 समुद्रस्य न पिबन्ति (they do not drink of the ocean), Ait. Br. 1, 22, 6 त्रयाणां ह कै हृषिणां स्विष्टकृते न सम्बद्धन्ति (of three oblations they do not cut off for the Sviṣṭakṛt).

Rem. To this belong the rules of P. 2, 3, 61 and 63, which enjoin the genitive of the oblation *a.)* in certain formulae, uttered at the moment of offering it to the deity, *b.)* with यज्. So f. i. Cat. Br. 3, 8, 2, 26 अग्निषोमाभ्यां छागस्य व्रपायै [gen. == व्रपायाः 86 NB.] मेदत्सो ऽनुबूहि (announce to Agni and Soma [their shares] of the epiploon and the fat of the he-goat), Rgv. 3, 53, 2 सोमस्य त्वा यज्ञि (I have worshipped thee [with your share] of soma), Ait. Br. 2, 9, 5.

120. 3. The genitive serves to denote the objects of some verbs: *a.)* स्मृ (to remember), *b.)* दयू (to have mercy), *c.)*

अनुकृ (to imitate), *d.)* some verbs of *longing for*. With all of them, however, the accusative is also available.

Examples: *a.)* Mudr. II, p. 71 हा देव नन्द स्मरति ते राज्ञसः प्रसादाम् (ah, king Nanda, Rākṣasa is well aware of your marks of kindness),

1) See SIECKE p. 33—37.

Daç. 60 सर् तस्या हंसकथायाः. Compare with those genitives these accus. Mâlav. III, p. 63 अपि स्मरेदस्मद्भव्यनाम् (should she perhaps remember our suit?), Çak. V स्मृत्यति त्वां न स बोधितोऽपि सत्. The verb विस्मृ (to forget) is construed with acc.¹⁾

b.) Daç. 97 एते भद्रमुखोस्तत्र दयन्ताम् (may these dear men show mercy towards you). It is often construed with acc.

c.) The person whose deeds etc. are imitated is generally put in the genitive. Mrech. VI, p. 222 भीमस्यानुकरिष्यामि ब्राह्मः प्रस्त्रं भविष्यति, Mâlav. V, p. 141 ननु कलभेत यूथपतेन नुकृतम् (v. a. the apple falls not far from the tree).

Rem. 1. Comp. अनुवदते (to speak after), which is construed similarly by Kâç. on P. 1, 3, 49, and अनुहरति (to take after). Pat. I, 393 पितुरनुहरति (he takes after his father).

Rem. 2. According to P. 2, 3, 53 compared to 6, 1, 139 उपस्कुरते (to take care of) may admit of a genitive.

d.) Here the acc. is the regular construction, and the gen. but scarcely met with, as M. 2, 162 अमृतस्येव चाकाङ्गेदवमानस्य सर्वदा (he must always long for being insulted as if it were ambrosia), Mhbh. 3, 12630 नाथन्तः सर्वकामानाम्, Mâlat. V, p. 72 अपि भवानुकण्ठते मदयन्ति-कायाः (do you long for Madayantikâ?); R. 3, 47, 30 gen. with स्पृहयति.

121. 4. In the archaic dialect many more verbs may be construed with the gen. of their object. Pânini prescribes its being used with a) all verbs of remembering²⁾; b) नाश् when = »to desire, to hope,« ep. 120, d; c) five verbs of injuring viz. जासयति, नाश्, निप्रहन्; क्रथ्, पिष्, d) the verbs of illness — fever excepted — as चौरूप्य हृतति. As he does not add that the gen. with them is restricted to the holy texts, it is likely, that it was used so in his days, but that it has antiquated afterwards. SIECKE p. 50—52 of his treatise on the vedic genitive has given some examples of its being used in the

1) Yet Bhatt. 17, 10 it complies with a gen., see Petr. Dict. s. v. p. 1386. So in a prâkrt passage of the Uttarârâmacaritra p. 19 विसुमरिदा अहो महाराष्ट्रदसरहस्त रामभ्रूपा »Râma has made us forget king Daçaratha.«

2) Pânini (2, 3, 52) speaks of अधीर्गार्थ, that is »all, which mean to think of.« In classic Sanskrit I greatly doubt instances will be found of any other verb but स्मृ.

Rigvedasanhitā with such verbs as अथो, अथिगा, चित्, मन् etc. With विद् (to know; to be aware of, to experience) it often occurs in the brāhmaṇa-works. Ait. Br. 2, 39, 11 प्राप्तो तै ज्ञातवेदः स हि ज्ञातानां वेदः. As to theforesaid verbs of injuring, in the Rāmāyana also स्पृश् (to touch) is construed with a gen., 2, 75, 31 गवां स्पृशतु पादेन, likewise 3, 66, 6¹).

Rem. According to P. 2, 3, 51 the verb ज्ञा is construed with the gen. of the instrument (*karana*), then ज्ञा must not be equivalent with विद्. Kāç. gives this example सर्पिषो ज्ञानीते = सर्पिषा करणेन प्रवर्तते. It is not sufficiently plain, what is here the meaning of ज्ञा²).

122. 5. The *wager* with verbs of playing or betting, the *purchase-money* with those of buying and selling is to be put in the gen., according to P. 2, 3, 57—60, thus exemplified by Kāç. प्रातस्य व्यवहरति or पाते or दौद्यति. Instances of this rule applied in literature if they occur at all, must be scanty.³) With the compounds of दिव् the gen. is told to be optional — प्रातस्य or प्रातं प्रदौद्यति —, in the brāhmaṇa the simple दिव् is construed with the acc. of the wager, see P. 2, 3, 60 with comm.

1) Cp. the Greek *τυγχάνειν*, *θιγγάνειν* and sim. For the rest, objective genitives with verbs of *touching*, *desiring*, *remembering* are common to the whole Indo-germanic family and the most probable explication, which may be given of them is to consider them as having had at the outset the character of *partitive* genitives. Their fate has been the same in Sanskrit as in its sister-tongues. In the ancient literature they are relatively common; but gradually they decrease by time both in frequency and in extent, and modern Sanskrit has but retained a few remnants of that old and once widely-spread idiom.

2) So the Kāçikā. It proffers also a different explication, according to which ज्ञा with gen. = »to ween, to fancy,« for मिथ्याज्ञानमज्ञानमेव. Patanjali has not expounded the sūtra. For the rest, as it runs thus ज्ञो विदर्थस्य करणे, nothing impedes reading it rather ज्ञो विदैर्थस्य करणे. Then it is said just the contrary: ज्ञा when = विद् complies with a gen. and in fact, in the ancient dialect ज्ञा was not rarely construed so.

3) A prākṛt passage in Mrcch. II, p. 68 दशसुवर्णापाह लुद्ध गूदकर् [= Skr. दशसुवर्णस्य रुद्धो धूतकरः] (this player is detained for 10 *suvarṇas*) may afford an instance of it.

123 6. Verbs of *fulness, repletion, satisfaction*, as पूर्यति,

तृष्णु, तुष्णु are often construed with a genitive, but more commonly with the instrumental. Cp. Latin *vas plenum vini vel vino*¹). Examples of the genit. Suçr. 1, 116, 14 वक्त्रमापूर्यते अद्युपाम् (the face is bathed with tears), Panc. I, 148 नाम्निस्तृप्यते काष्ठानां नापानां महोदधिः। नानकः सर्वभूतानाम् (fire gets not satiated of wood, nor the ocean of rivers, nor death of mortal beings).

NB. But the gen. of the *person*, towards whom kindness is shown with तुष्णति, तुष्टि, प्रसीदति and other similar words is of a different kind (131). Mhbh. 1, 229, 32 तुतोष तस्य मुनेः (he became well-disposed to this brahman), Panc. 314 तुष्ट्वाहम् (I am satisfied with you), R. 1, 33, 13 तस्यास्तुष्टो अभद्रुतः²).

Rem. 1. Vedic mantras contain many instances of other similar verbs — as प्री, मद्, कन् etc. — being construed so. SIECKE, p. 44 sq.

Rem. 2. With तृष्णति the loc. is also available. Daç. 174 सज्जेत एवान्धस्यतृष्णत (he ate it all).

7. With several verbs the genitive does the duty of an ablative. See 126.

8. With several verbs the genitive does the duty of a dative. See 131, 132.

124. III. A genitive with adjectives is frequently

Gen-
tive-
with
adjec-
tives.

used. When attending adjectives akin to transitive verbs, it is an objective gen., as Kathâs. 29, 55 तरा विनाशिन्यस्य

तृष्णस्य (old age, which will destroy this beauty). Among them are to be especially noticed:

1) Both gen. and instrum. seem to be old idioms. Yet it will seem, that the gen. with words of *fulness* has got out of use nowadays. R. 2, 89, 17 अभिपूर्ण बeing construed with a gen. — नारीपामभिपूर्णात्तु काश्यत् [sc. नारः] काश्यतु वाज्जिमाम् — the commentary deems it necessary to explain the idiom: नारीभिः पूर्ण इत्यावर्थः. Cp. the similar process in Latin (Quintil. 9, 3, 1).

2) So Kathâs. 27, 206 तुष्टेऽस्मि वाम्; the interpunction in Brockhaus, edition is here wrong.

1. Those of *knowledge*, *skill*, *experience* and the contrary (as अभिज्ञ, अनभिज्ञ, कोविद् and उचित (*wont to*). Mudr. I, p. 34 सामु वत्स! अभिज्ञः खलूसि लोकव्यवहाराणां (bravo, my child, you are well acquainted with the practice of the world), R. 1, 20, 24 संग्रामाणामकोविदः (not skilled in battles); — R. 2, 51, 3 उचितो जनः केषानाम् (people who are accustomed to trouble).

Examples with others: Mudr. IV, p. 146 श्रीः] असहा भरस्य (impatient of the burden), Kām. 3, 22 मिरं विसृतेत्] हादिनीं सर्वसत्त्वानाम् (he must speak so as to rejoice all beings).

NB. With the adjectives of *knowledge* and *skill* and with some others the locative is also used (142).¹⁾

P. 2, 3,
40.

2. आयत् (depending on) and सत्ता (clinging to). Panc. 231 तवायतः स प्रतीकारः (that remedy depends on you), ibid. 277 यन्नयास्य सत्ता किञ्चिद्दृष्टिमस्ति तत्समर्पय (give up that, which you have taken belonging o him).

3. पूर्ण (full) and its compounds. See 123.

4. Those of *likeness* and *equality*. See 61.

1) The Kāçikā errs interpreting this sūtra so as to take आयुक्त and कुप्रात्, as if they meant *but these two words*, though it is evident, that *two categories* of words are meant by Pāṇini, that of »occupation» (आयुक्त) and that of »skill» (कुप्रात्). The rule given 1, 1, 68 — स्वं वृपं प्रबद्धस्याप्रबद्धसंज्ञा — is commonly interpreted in too narrow a sense. It does not purport that any word occurring in Pāṇini's text, but for a *sanjñā*, does signify but the word itself, not its synonyms — if this were so, we should have to enregister its violation every moment — but simply this: with the exception of such algebraical signs, as तु = अक्, इ = ए, य = the suffixes of the grades of comparison, sim., the sounds and words of which the vyākaraṇa-sūtra is made up, are to be understood such as they are uttered. But it is left to the common sense of the reader to infer in each separate case, whether the word contained in the grammatical rule is meant as to its outer shape or as to its meaning, whether it is to denote but one or a whole class of words of the same purport, as आयुक्त and कुप्रात् evidently do here.

For the rest, the vernacular grammarians themselves are obliged to admit of exceptions on their own interpretation of P. 1, 1, 68. See but the vārtt. on that sūtra.

Rem. Note द्वितीय with gen., when subst. = »the match, the counterpart" Pat. I, 445 अस्य गोद्वितीयेनार्थः (an other ox is wanted like this), Kathâs. 25, 178 अहमेकानन्याम्यस्य द्वितीयं नूपुरस्य ते (I will fetch you myself the match of this foot-ornament).

5. A great number of adjectives admit of the dative-like genitive, see 129.

ABLATIVE-LIKE GENITIVE.

125. IV. Sometimes the genitive is available in such cases as do properly belong to the category of the ablative, if there be at the same time room for the conception of „belonging to" and that of „proceeding from." Of the kind we have already mentioned two instances, viz. 1. the genitive of origin (113), 2. that of the starting-point (98, R. 1 and 2). The latter is not limited to the cases, mentioned above, but is sometimes used side by side with the ablative even with such nouns as उत्तर, दक्षिण etc., Vishnup. 2, 3, 1 उत्तरं समुद्रस्य (north of the ocean).

126. On this account we may understand how the genitive is sometimes used instead of the ablative with *a)* verbs of *asking, wishing, taking, receiving* etc., *b)* of *hearing, learning, c)* of *being afraid of*.

a) The abl. is here the regular idiom; the gen. not frequent, as Râjat. 1, 131 राजस्तस्य.... वृत्ततो विजयेश्वरं ययावे काचिद्बला भोडनम्, R. 1, 28, 10 प्रतीच्छ मम (accept of me), M. 4, 87 राज्ञः प्रतिगृह्णाति तु बध्यतो-च्छाच्चवर्तिनः (— accepts of a king, who is avaricious and a transgressor of his royal duty), Panc. 225 अहमस्य ब्राह्मणास्य गोयुगमपह-स्त्रियामि. So already in the archaic dialect. Gaut. 17, 1 प्रग्रस्तानो स्वकर्मसु द्विजातीनां ब्राह्मणो भुज्नीत प्रतिगृह्णोयाच्च (a brahman is allowed to eat and to accept presents from twice-born men of good behaviour);

b) R. 6, 31, 2 चाराणां रावणः श्रुत्वा प्राप्तं रामम् (Râvana after having

heard from his spies the arrival of Rāma), ibid. 3, 3, 4 निबोध मम (be informed from me). So sometimes with शुश्रूषते (cp. 86c), as R. 2, 100, 7 कच्चिद्दुष्यसे पितुः:

c) R. 2, 29, 4 तत्र सर्वे हि बिभयति (all are afraid of you), Panc. III, 195 ता ममोद्दिजते नियम् (she, who has always an aversion to me). R. 3, 46, 29—31 affords an instance of *both* constructions *together*: इह श्रावामृगाः सिंहः.... कथं तेभ्यो न बिभयते!.... कुञ्जराणां तरस्त्विनां कथं.... न बिभेषि.

Rem. Compare निर्विषया (disgusted with) with a gen. Panc. Spread- 171 सूखकमांसस्य निर्विषयाहम् (I am disgusted with the flesh of mice),
ing of its em- cp. 97, R.

ploy- Now and then this abl.-like genitive seems to have
ment with been extended beyond its limits by abuse, especially of
modern writers.¹⁾

127. Note the genitive being used in some turns of phrase, which might be put as well in the category of the ablative as in that of the genitive.

1) But not exclusively. The older literature does not lack of instances, as R. 3, 51, 27 बद्धस्वं कालपाणेन कृ गतस्तस्य [instead of तस्मात्] मोहयसे; cp. 3, 66, 11. — A very striking example is Bhāg. Pur. 8, 6, 21 अमृतोत्पादने यत्नः क्रियतामविलम्बितम्। यस्य पीतस्य कै तनुर्बृत्युग्रस्तो ऽमरो भवेत्; here the gen. is abusively employed instead of the abl. यस्मात्पीतात्. M. DE SAUSSURE, from whose valuable treatise *de l'emploi du génitif absolu en Sanskrit* I borrow this example (see his note on p. 10), proves the impossibility of accounting for that gen. in a satisfactory way, when starting from the absolute construction. Hereby it is however not said that the presence of the participle पीत has not moved the author of the Bhāgavata to employ the genitive instead of the ablative. Likewise I scarcely believe Kalhaṇa would have used a gen. with यात् (Rājat. 1, 131, see 126a), if the noun were not attended by a participle. Similarly with श्रु the gen. is preferred, if it be wanted to express the *hearing somebody say or utter something*, as Mhbh. 1, 141, 18 शृणु बदतो मम. In short, it is likely, that the relative frequency of genitives of participles in Sanskrit style, especially if compared to the rareness of similar ablatives, has favored the spreading of the ablative-like genitive.

It may also be noticed, that in most of such cases pronouns are concerned.

1° a gen. with verbs of *speaking* etc. to denote him, *about whom* something is said, as Panc. 82 ममादोषस्यात्येवं वदति (so he speaks of me, who am however guiltless¹).

2° with संभावयति and the like = »to expect of, to suppose of." Mrcch. IX, p. 297 सर्वमस्य मूर्खस्य संभावयते (that blockhead is capable to everything), Panc. 34 न तादृक्पुरुषापामेवंविद्यं चेष्टितं संभावयते (of such men one must not suppose such conduct). But the locative is here also available.

3° with ज्ञात् (to forbear of) etc. R. 1, 15, 7 सर्वं तत्य ज्ञातमहे, Pat. I, p. 40 एतदेकमाचार्यस्य.... मृष्यताम्. — When without object, the gen. with ज्ञात् may be considered a dative-like one, as Mhbh. 1, 79, 9 शिष्यस्याश्रित्यवृत्तेस्तु न ज्ञातव्यं बुभूषता (a man who wishes his wellbeing should not forbear a scholar, who does not behave as such).

128. The **time-denoting genitive** is likewise standing on the ground of the ablative, for it does always express *after what time* something is happening. It is usually restricted to some fixed terms, as चिरस्य or चिरस्य कालस्य = चिरात्, मुहूर्तस्य = मुहूर्तात् etc. Çak. VII इमामाज्ञाकरीं बो गान्धर्वेण विधिनोपयम्य कस्यचित्कालस्य [»after a while"] बन्धुभिरानीतां स्मृतिशैयिल्यात्पत्यादिशन्नपराढोऽस्मि, Mhbh. 1, 47, 14 कतिपयाहस्य (after some days), R. 2, 118, 44 मुदोर्धस्य तु कालस्य राघवोऽयं. यज्ज द्रुष्टे समागतः

Rem. 1. It is very rare, that a not-time-denoting word is put in this gen., as Ven. I, p. 14 मम श्रिष्टोरेव = मम श्रिष्टुकालादेवारम्य (since my very infancy).

Rem. 2. A time-denoting word may be attended by the *genitive of a noun + participle*. By this is denoted the time »since" some action has come to pass. Mrcch. V, p. 172 चिरः खलु कालो मैत्रेयस्य वसन्तसेनायाः सकांगं गतस्य (it is indeed a long time, Maitreya is gone to V.), Mudr. IV, p. 134 अथ दशमो मासस्तातस्योपरतस्य (it is to day just the tenth month since father died), Ven. I, p. 25 आर्य का खलु वेला तत्रमवत्याः प्राप्तुयाः किंतु... आर्येण न लक्षिता (Sir, it is some time Mylady stays

1) See DE SAUSSURE I.I. p. 54 N.

here, but you have not noticed her), Panc. 303 कियान्कालस्तवैवं स्त्री तत्त्वं, Utt. IV, p. 72; R. 3, 50, 20¹⁾.

DATIVE-LIKE GENITIVE.

129. V. The genitive serves also to denote him, who is concerned by the action or fact, the so-called *remote object*.

This kind of genitive, as it stands on the same ground as the dative, I name **dative-like genitive**. Partly it may be substituted to the dative, but in a great number of cases the dative would even be unavailable, at least in classic Sanskrit, especially, if the person concerned is to be expressed *in such sentences, as where the predicate is nominal (substantive or adjective)*.

In such turns as Kathās. 29, 98 इहामुत्र च साधीनां पति-

रेका गतिः (for virtuous wives the only path to follow here and hereafter is their husband), Panc. II, 58

कोऽतिभारः समर्थानां किं क्रूरं व्यवसायिनाम्। को विदेशः

सविद्यानां कः परः प्रियवादिनाम् (what is too heavy for the vigorous? what danger does exist for the audacious?)

what is a foreign country for the learned? who is unattainable for the flatterer?) the genitive is the regular idiom, and the dative out of use. Likewise the genitive

— not the dative — is to be employed, with adjectives of *friendship* and *enmity*, *fitness* and *unfitness*, *good* and *evil* etc., as Panc. 331 अस्य मत्स्यामिषं सदा प्रियम्

(a fish-dinner is always welcome to him), ibid. 213 न युक्तं भवतः (it does not suit you).

1) This idiom extends also to *adjectives, used as participles*. Utt. III, p. 57 देव्या शूद्रस्य जगतो द्रादशः पर्वित्सरः (it is now the twelfth year, that the world is destitute of its queen).

Examples: Kumār. 3, 10 के मम धन्विना ऽन्ये (who are other archers to me?), Mrcch. VIII p. 246 मदनः] सत्युरुषस्य..... भवति सृदुर्वेच वा भवति (the God of Love is either mild for an honest man or he does not exist for him), Mhbh. 1, 141, 36 अविज्ञाता भविष्यामो लोकस्य (we shall be unknown to the people), Panc. 200 यथार्थवादिनो द्रूतस्य न दोषः करणीयः (one must not take it ill of a messenger, if he speaks plain), Çāk. IV भर्तुर्विप्रकृतापि रोषणातया मास्य प्रतीयं गमः (do not oppose your husband by anger, even when offended).

With adjectives, which comply with a gen., note such as अनुद्रृप, अनुकूल and प्रतिकूल, प्रिय and विप्रिय, योग्य, युक्त — and even the as प्रिय verb युद्यते (to suit) — and their synonyms. So Nala 1, 19 कर्ति- etc. व्यामि तव पियम्, Panc. III, 104 आत्मनः प्रतिकूलानि परेषां न समाचरेत् (one should not do to others, what is grievous to one's self), Mrcch. I, p. 58 अयोग्यमिदं न्यासस्य गृहम् (this house is not fit for a deposit), ibid. X, p. 355 न युद्यते तत्त्वं प्राप्यापरित्यागः, Mālav. IV, p. 96 प्रीतक्रिया चास्य रुद्धः प्रशस्ता (and cold is excellent against this ailment), Mhbh. 1, 15, 4 स्तमः सर्वस्य लोकस्य (the same to all beings), Mālav. IV, p. 88 क एवं विमुखो अस्माकम् (who is so disinclined to me?), ibid. III, p. 75 पर्याप्तमेतावता कामिनाम् (so much suffices for persons in love).

So सदृशः and उचित, when = »becoming to, suiting." R. 2, 30, 41 सर्वाया सदृशं सीते मम स्वस्य कुलस्य च । व्यवसायमनुक्रान्ता कान्ते त्वमतिश्रोभनम्; Çāk. I उचितमेवैतत्पुरुषंशप्रभवनरेन्द्र प्रदीपस्य. As to अहं and अनहं cp. the foot-note on p. 40 of this book. Note also अनद्य, अनृपा etc. with a gen. = »guiltless towards", as R. 2, 49, 7 प्रजानामनद्यः, M. 9, 106 वितृपामनृपाः (having paid his debts to the *pitaras*).

Rem. 1. Pāṇini teaches, that with participles in ^०त the genitive must be used, and not the instrum. of the agent, if the participle is employed as a present one. Such genitives as राज्ञां मतः (approved by the kings), राज्ञां पूजितः (honored by the kings) fall within the limits of this rule. See Mhbh. 1, 141, 36 and Çāk. IV quoted above, and cp. Çāk. II विदितो भवानाश्रमसदामिहस्यः (your staying here is known to the hermits).

Rem. 2. On the genit. with कृत्याः see 66 R. According to P. 2, 3, 69 the genitive is forbidden with the कृत्य लक्ष्य, that is such as सुलभ, इष्टकर् (cp. P. 3, 3, 126 sq.). Kāç. gives as examples

P.2,3,
67.

ईष्टूकरो भवता कटः (the mat is scarcely to be made by you), ईष्ट्यानः सोमो भवता. So R. 3, 5, 23 कर्म स्वानेन कर्तव्यं महत्त्वैः सुटुष्करम्. In fact, however, सुकर, दुष्कर, सुलभ, दुर्लभ are often construed with the genitive. Daç. 72 द्वितीयस्तु सर्वस्येव सुलभः; R. 2, 97, 7 नेयं मम मही दुर्लभा, Kathās. 24, 65 किं नाम कितवस्य हि दुष्करम्.

130. When used with the verb substantive expressed Dative-like or implied, the dative-like genitive is not seldom gen. = equivalent to our verb *to have*. Pat. I, 42⁷ one asks to have. the other कति भवतः पुत्राः। कति भवतो भार्याः (how many children have you? how many wives ?). Cp. the Latin phrase *est mihi filius*. Ait. Br. 7, 13, 1 तस्य ह प्रातं जाया ब्रह्मवृः, Çâk. I अस्ति नो अन्यदपि प्रश्नवाम् (I have something else to ask you about), Panc. 166 अन्यत्र गतानां धनं भवति (men make money, if they go abroad). Likewise in such terms as किं त्वानेन (what have I [to meddle, to do] with him?), cp. 88 R. 2.

131. The dative-like genitive attends even on verbs. Mrcch. Dat.-like gen- X, p. 375 क्रिमस्य पापस्यानुष्टीयताम् (what is to be done with verbs. to this wicked man ?) and ibid. X, p. 384 क्रिमस्य भिन्नोः क्रियताम् (what is to be done for this monk ?) are striking examples of the sixth case used so. It is especially verbs of *doing good or evil* (as उपकृ, प्रसद्, अपकृ, अपराध्), विश्वस् (to trust), ज्ञम् (to forbear) and some others which partake of this idiom, its concurrent construction being the locative, rarely, if at all, the dative¹).

Examples: R. Gorr. 4, 38, 47 मित्राणामुपकृवाणो रात्र्यं रक्षितुमहसि (you

1) As to अपराध्, उपकृ, अपकृ, विश्वस्, I do not remember having met with any instance of their agreeing with a dative; ज्ञम् governs a dative Bhatt. 4, 39. Upon the whole, the dative of profit and damage within its narrower limits is very scarce in Sanskrit, cp. 84.

must guard your kingdom by doing well to your friends), *ibid.* 3, 1, 16 रामस्य सत्कृत्य (offered hospitality to R.), *Panc.* 289 किं मया तस्यास्तवापि चापकृतम् (in what have I injured her or you?), *Qāk.* VII अपराह्नोऽस्मि तत्रभवतः कपवस्य (I have sinned against the reverend Kanva), *Panc.* 38 स न कस्यचिद्दिवसिति (he trusts nobody), *Mhbh.* 1, 23, 26 प्रसीद नः प्रयाच्चताम् (be merciful to us, who beseech thee), *Mālat.* VII, p. 126 वायुर्गूनामपिनववधूसंनिधानं व्यनक्ति (the wind declares to the young men the nearness of young women).

Rem. In Latin, with such turns as *adimo vestem servo* or *servi, civium* or *civibus dolor auctus est*, the dative and the genitive are both available. Sanskrit invariably uses the genitive. *Panc.* II, 141 उत्तमेन हि सिद्धन्ति कार्याणि न मनोरुद्धैः । न हि सिंहस्य सुपूर्व्य प्रविशन्ति मुखे मृगाः (it is by exertion, that enterprises are successful, not by wishing, deer do not enter the mouth of a sleeping lion), *ibid.* p. 145 हिरण्यकोऽपि मथुरकर्य प्रणामं कृत्वा (H. made his reverence to M.), *ibid.* 137 मम महती प्रीतिः संज्ञाता (I have got great pleasure).

132. Finally, the genitive is allowed to attend all verbs, as are commonly construed with the dative of concern. Such a genitive may be not without affectation¹⁾, it is

Genitive of the remote object.

1) So at least is the opinion of ANANDORAM BOROOAH (§ 212 of his *>Higher Sanskrit Grammar*) — and his opinion may be considered to hold good nowadays in India with Sanskrit-writing people — »the gen. is also occasionally used for the Dat. or Indirect Object, especially by pedantic writers" and it will be seen from the above examples that such use besides being pedantic, is very ambiguous." The ambiguity, however, cannot be very great, for as a rule the context will show us how to accept such genitives, and in such cases, as where the context would not enable us to understand him plainly, a good writer will avoid all ambiguous constructions. That the dative-like genitive has been known and employed in India of old — though not to the extent, it has got in the classic dialect — may be seen from some of the examples quoted above. As with other concurrent idioms, there is many an instance of both cases used together, as R. 2, 34, 6 द्वारि तिष्ठति ते सुतः । ब्राह्मणोऽयो धनं दद्वा सर्वं चैवोपजीविनाम्, schol. उपजीविनां च तेभ्यश्च दद्वा. In the comment of Kāç. on P. 3, 3, 111 the printed

of frequent occurrence in literature¹). So it is found with 1. verbs of *giving*, *offering*, 2. of *telling*, *speaking*, 3. of *carrying*, *sending*, 4. of *showing*, 5. of *enjoining*, 6. of *promising*, 7. of *pleasing*, 8. of *being angry*, 9. of *bowing*, *prostrating one's self*, etc.

Examples: 1. Ch. Up. 2, 22, 5 प्रजापतेरात्मानं परिददानि (let me surrender myself to Pr.), Panc. 85 मया तस्याभयं प्रदत्तम् (I have granted him safety), Çâk. I सूतस्याभृतानि धनुशोपनीयार्पयति, Mrech. II, p. 80 अन्यान्तावदू दण्डं सुवर्णानिस्यैव प्रयच्छ (give but to this very fellow ten other pieces of gold).

2. Mhbh. 1, 12, 6 चल्यै पितुः (he told his father —), Panc. 292 कथयास्ताकं देशान्तरवृत्तान्तम् (relate us of your adventures in foreign countries), Mrech. I, p. 45 यदीमं वार्तामार्यचारुदत्तस्य नाभ्यास्यसि, Panc. 246 ततस्तैः सर्वैरेव गत्वा ददुरुराजस्य किञ्चित्पम् (then they went all and addressed the king of frogs), ibid. 62 स तदाकर्पर्यान्येषामपि जलचरापां तत्स्य वचनं निवेदयामास.

3. Çâk. III कस्येदमुशोरानुलेपनं मृणालवन्ति च नलिनीपत्राणि नीयन्ते (to whom are carried —?), ibid. IV तामद्य सप्रेष्य परिगृहीतुः (having sent her now to her husband).

4. Kathâs. 29, 18 अदर्शयन्तस्या: पुत्रिकाः (she showed her the puppets).

5. Panc. 289 तेन च मम समादिष्टम् (and he prescribed me), Çâk. IV पगिन्यास्ते मार्गमादेश्य (show the way to your sister).

text has ऋणं यत्परस्य धायते, the other reading परस्मै is mentioned in a foot-note.

1) In the vulgar dialects the dative has got obsolete, and the genitive has been substituted to it, the few traces of a dative in Prâkrit literature being owed to the artificial language of dramatic poetry. See LASSEN *Inst. linguae pracríticæ*, p. 299, VARARUCI *Prâkritaprákâca* 6, 64. KUHN *Beiträge zur Pali Grammatik*, p. 70 sq. gives an account of the remnants of the dative in Pali, which are more considerable, than in the other prâkrits, and contain both infinitives in °tave and datives in °âya, especially atthâya == skrt arthâya; as a rule, the pali dative serves to denote the *purpose*. The same process has been at work in Modern Greek. SCHINAS, *Grammaire élémentaire du grec moderne*, Paris, 1829 p. 90: »le génitif sert de régime indirect aux verbes et remplace le datif: δῶσε μου τρωψι δonne-moi du pain, λέγω τοῦ κριτοῦ τὴν ἀληθείαν je dis au juge la vérité.«

6. M. 9, 99 अन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते (she has been promised to one and given to another).

7. Panc. 235 किं तव रोचत एष (does he please you?).

8. R. 2, 100, 33 भूता भूतुः कुत्यन्ति (servants are moved with anger against their master), Çāk. VII समानतिकुङ्ठो मुनिः

9. Var. Yog. 2, 32 एकस्य प्रणामन्ति मर्त्यः (people bow to one), R. II, sarga 96*, 47 न्यपतकाको राघवस्य महात्मनः (the crow prostrated himself to the magnanimous Rāma).

Rem. Even अहा (to believe) is met with gen. Ait. Br. 1, 6, 11 न बहुनां चनान्येषां अदृदधाति he does not believe others, however many).

132*. The dative of the purpose is not interchangeable with the genitive¹⁾

1) In the prākṛts even then. It is singular, that an observer as accurate, as Pāṇini is, should have overlooked the important function of the dative-like genitive. A rule of his, indeed, mentions the sixth case चतुर्थ्यर्थं बहुलम् (2, 3, 62), but the word क्षन्दसि added and the examples proffered by tradition show that according to the vulgar interpretation we have here a very special enjoinder, closely connected to the preceding sūtra (61), not one of general bearing. Yet I greatly doubt the exactness of that explication, by which the word चतुर्थ्यर्थं is quite superfluous, as देवतासंप्रदाने needs must be repeated from s. 61, and this suffices for the vulgar interpretation. Perhaps we may remove the technical difficulty by an other distribution of the words, that make up sūtra 61—63. When read *uno tenore*, we get प्रेष्यबुद्धोर्हविषो देवतासंप्रदाने चतुर्थ्यर्थं बहुलं क्षन्दसि यज्ञेश्च करणो. It would be convenient both to the internal probability and to the simplicity of the interpretation, if they are divided in this but slightly different manner: 61. प्रेष्यबुद्धोर्हविषो देवतासंप्रदाने, 62. चतुर्थ्यर्थं बहुलं, 63. क्षन्दसि यज्ञेश्च करणो. According to this partition, Pāṇini, after having given in 61 a special rule about the gen. being employed in some formulae of sacrificing, adds in 62 the general enjoinder *that in many cases, where the dative is required — mark चतुर्थ्यर्थं*, which encompasses by far more than संप्रदाने — *the genitive is likewise available, either by preference, or optionally, but not in all*. For thus is the meaning of बहुलम्:

क्षुचिदप्रवृत्तिः क्षुचिदप्रवृत्तिः क्षुचिद्विभाषा क्षुचितन्यदेव

विधेर्विधानं बहुधा समीक्ष्य चतुर्थिं बाहुलकं वर्दन्ति

(see BOETHILINGK Pāṇini II, p. 82). — As to sūtra 63 क्षन्दसि यज्ञेश्च करणो, it offers no difficulty in itself, but disturbs the methodical arrangement

CHAPTER VIII. Locative¹⁾.

133. The seventh case or locative serves to signify the scene of the action. Its power is expressed by English prepositions, as *in*, *on*, *at*, *among*, *with*, *by*, *near*. It has not only the duty of pointing out the spot where, but also the spot whither. In other terms, sometimes it answers Lat. *in* with abl, sometimes *in* with accus.

A. Locative of the spot where. — Here we must make the following distinctions.

a.) the locative conveys the notion of being *within*, *in*. M. 1, 9 तस्मिन्नेऽस्य व्ययं ब्रह्मा (in this [egg] Brahman himself was born), Daç. 156 गङ्गाम्बसि विहरन् (sporting in the water of the Ganges), ibid. 179 कर्यचित्तिकर्त्य हस्ते चित्रपटं ददर्श.

b.) it denotes a surface, trodden or touched: *on*, *upon*, *over*, *at*. Panc. 307 रासमः कश्चित्तत्र प्रमाणाने दृष्टः (an ass was seen on that cemetery), R. 3, 5, 10 व्यजने] गृहीते वारनारोपियां धूयमाने च मूर्धनि (courtesans, holding fans, waved them over his head), Panc. 331 ते च मत्स्या वह्नौ पाचनाय तिष्ठन्ति (and those fishes are being boiled over

of the rules which treat of the employment of the genitive (2, 3, 50—73). For this reason I consider it an additional rule, interpolated at an unproper place — we had rather expected it between s. 51 and 52 — so as to obscure by its close following the sūtra 62, the right understanding of the latter. That there are several rules in our Pāṇini, which did not belong to the original work, but were at the outset vārttikās, which afterwards have been taken up in the text, is a fact now universally acknowledged. As concerns the s. 63, I remark, that many other vādik gen. partitives with verbs (119) are not mentioned by Pāṇini, and that the seeming anomaly of यज् (cp. 45 R.) must have drawn special attention for all that regarded that verb; in a time as early as PATANJALI, it was already considered to have something peculiar, see his comment on P. 1, 4, 32 — Pat. I, p. 331 (in the Kāçikā his words are wrongly indicated as if they were a vārttikā).

1) See DELBRÜCK *Ablativ, Localis, Instrumentalis* p. 27—49.

the fire), Daç. 140 पिता मे विविक्षायां भूमौ स्थितोऽभूत् (my father laid down on the naked earth), ibid. 141 शिरसि जिवृन्ती.

c.) it signifies the dominion or territory: *in, at, on*, Latin *apud, in*. Panc. 1 अस्ति दाक्षिणात्ये जनपदे महिलारोप्यं नाम नगरम्, ibid. 319 राजमृहे मेषयूथमस्ति (in the royal palace there was a flock of rams), Kumâras. 5, 60 फलं दृष्टं दुमेषु (fruits are seen on the trees). So पञ्चालेषु (in the country of the Pancâlâs), काश्याम् (at Benares), Mhbh. 1, 31, 18 अयमिन्द्रस्त्रिभुवने कृतः (he has been made Lord over the three worlds); ep. 111 R.

d.) it indicates something very near, though not directly touched: *near, on, about*¹). Mhbh. 1, 170, 3 आसेदुर्गङ्गायां पापुनन्तनाः (Pâñdu's sons pitched tents near the Ganges), Hitop. 29 नो चेदनाहारेषात्मानं तब द्वारि व्यापाद्यिव्यामि (otherwise I will kill myself by starvation at your door). So Kâd. I, p. 39 यत्र is used, while meaning »about which spot.«

e.) it is expressive of *among, amid*. Nala 1, 13 न देवेषु न यजेषु तादृश्यपवती कूचित्। मानुषेषु पि चान्येषु दृष्टपूर्वि वा श्रुता (neither among devas nor yakshas nor men nor among other beings such a beauty has been seen nor heard of anywhere), Daç. 124 अग्रमच्च पौरजानपदेष्वियं वार्ता (this report spread among the townsmen and the countrymen). Cp. 116.

All these variegations are mixed up in the general notion, carried by the seventh case. Greater precision, if wanted, may be obtained by using periphrasing turns, as the prepos. अन्तः (within), or such words as मध्ये, तले, पृष्ठे, एकदेशे, संनिधौ, etc. See 165, 190, 192.

134. B. Locative of the spot whither. It attends of course on verbs and verbal nouns of moving, such as *to go, to start, to lead, to send*. Ch. Up. 2, 24, 5 एष तै यजमानस्य लोक एतास्मि (I shall go to the world of him, in whose behalf the sacrifice is performed), Panc. 321 स शट्यां गतः (he set out to the forest), ibid. 41 समीववर्तिनि नगरे प्रस्थितः, ibid. 269 प्रोभनस्याने त्वयाहं नीतः

1) This is the so called सामीप्ये सप्तमी.

(you have conducted me to a fine spot), R. 1, 11, 24 पैरेषु प्रेषयामास दूतान् (he sent messengers to the citizens), R. 2, 7, 26 अपवालु..... भर्तं तव बन्धुषु after having removed Bharata to your kinsmen —).

to enter. Panc. 283 मत्यो नवां प्रविवेगं, ibid. 52 त्वया सह वद्वा प्रविशामि (with you I will go into the fire).

to fall on or in. R. 3, 18, 25 पपात भूमौ, Çâk. I रेणुः पतति..... आश्रमदुमेषु (the dust falls on the trees of the hermitage).

to submerge in. Kumâras. 1, 3 एको हि दोषो गुणसंनिपाते निमङ्गतीन्दोः किरणोष्विवाङ्गः (for [that] one defect disappears in the contact with his virtues, like the moon's spot submerges in its beams).

to throw in. Daç. 61 सर्वमेव कुरुम्बकं बन्धने क्षिप्त्वा, Panc. 124 तं नदीगुहायां प्रक्षिप्त्य.

to place —, to put in, upon. Mudr. III, p. 91 न्यक्तं मूर्धिं पदं तवैव जर्या (old age has set its foot on your head), Panc. 146 तत्रैव भिज्जपात्रे निधाय (— put it in that very beggar's bowl), Mhbh. 1, 40, 21 तत्य स्कन्धे मृतं सर्पं कुडो राजा तमासजात्, Âpast. 1, 15, 21 लद्धायां च नोपदध्यात् (nor shall he put [fire] under his bedstead). Metaphor: Prabodh. V, p. 112 यदादिश्रिति भगवतो मूर्धनि निवेशिताः सर्वा एवाज्ञा:

to ascend Kathâs. 29, 129 तर्तुः.... आवृणा तत्र राजसी (the râxasi climbed into the tree). Metaphor: Panc. I, 266 वस्मिन्.... चक्षुराशेषयति पार्थिकः (he, on whom the king fixes his looks).

to strike, to hit. Çâk. I आर्तत्राणाय वः प्रस्त्रं न प्रहर्तुमनागसि, Kathâs. 28, 31 तस्मिन्नक्षेन प्राहरन्मुनौ (he stroke the holy man with his sword), Mâech. II, p. 83 धोणायां मुष्टिप्रहारं ददाति, Panc. 295 तं शिरस्यताउयत्. And so on.

Rem. Note कृ with loc., a very common turn = »to put in or on,” as स्कन्धे, हस्ते, पाणौ¹⁾, धुति कृ (to put at the head), sim.

134*. The spot reached may also be denoted by the *accusative*. Compare with the above examples these: Ch. Up. 5, 3, 1 समितिमेयाय (he came at the meeting), Panc. 143 स्वपृष्ठमारेष्य माम् (after having put me on your back), Çâk. I तपोक्तं तावत्प्रविशामि etc. etc.

1) Cf. P. 1, 4, 77, where it is taught, that हस्तेकृत्य पाणौकृत्य are to be used when = «having married”, but हस्ते कृत्वा »having put in the hand, — taken by the hand.”

So with verbs of *going*, *bringing*, *carrying*, *sending*, *ascending*, *entering*. Those, however, of *falling*, *throwing*, *placing*, *putting* — as पत्, त्विष्, न्यस्, निवेशति, स्थापयति — seem to be construed with the locative exclusively. On the other hand the accusative is obligatory, if „to come to” is the metaphorical expression of „to become” (236), and in some other standing turns, as तुलामारोहति.

135. According to what has been said 111, it is plain, that nothing impedes locatives qualifying a noun. Such phrases as कूपे सलिलम्। नद्यां नौका are as good Sanskrit as „water in the pit,” „a boat on the river” are good English. — Here the genitive is concurrent.

In some turns the locative is standing, as in divisions of literary works as इति श्रीमद्रामायणे वाल्मीकीय अरपयत्वात् प्रथमः सर्गः, we say, the first sarga of the Aranyakhanda of the Rāmāyana of Valmīki.

136. II. Both kinds of locative are applied in so many and in so manifold ways, as to make it hardly practicable to enumerate them all distinctly and completely. It may suffice to mention the most important and the most striking idioms:

1. to drink from etc. We will notice in the first place some peculiar phrases. Of the kind are:

to drink from. Panc. I, 327 लोकः विचति सुरां नरकपातेऽपि (men drink strong liquor even from a man's skull)¹⁾.

to feed on. Daç. 174 सत्रेष एवान्धस्यसावतृप्यत (he feasted on the rice, without leaving anything). In metaphorical sense तृप्यते and the like may also be construed with a locative. Mhbh. 1, 84, 2 न तृप्तोऽस्मि यौवने. Cp. 123.

1) See DELBRÜCK I.I. p. 33.

to be born from; to beget with. The mother is put in the locative. Cp. 100, 1. Kumāras. 1, 22 सा तस्यामुदपादि.

to reckon among. Daç. 199 अग्रायतामरेषु (he was reckoned among the gods).

137. 2. The locative in which is put the person, with whom one dwells, stays. Prabodh. VI, p. 123 अनायाहं त्वयि वस्तुमिच्छामि (I am without protector and wish to stay in your house), Mhbh. 1, 74, 12 नारीणां चिरवासो हि बान्धवेषु न रोचते, Mudr. VII, p. 229 वयं मलयकेतौ किञ्चित्कालान्तरमुषिताः (I have stayed for some time with Mal.). So especially गुरौ वसति (he dwells with his spiritual father), Ch. Up. 4, 4, 3 ब्रह्मचर्यं भगवति वस्यामि (v. a. I will be the pupil of the Reverend).

138. 3. स्था or वृत् with loc. = „keeping close to”, that is 3. मते observing, obeying one's precept, principle, judgment etc. तिष्ठति etc. चाक. VI न मे श्रासने तिष्ठति (you do not obey my order), Daç. 72 मातुर्मते वर्तस्व (comply with the wish of your mother). Cp. Lat. *stat promissis, stat sententiâ* and Kâk. on P. 1, 3, 23 मयि तिष्ठते (it rests on me = I am to decide.)

139. 4. The locative, which serves to denote the thing touched. It is used with a) verbs of *fastening at* — especially बन्ध् — as well in their proper as in a figurative sense; likewise with the others, b) those of *clinging, adhering to*, as लग्, श्लिष्, सज् etc., c) of *leaning on, relying on, trusting*, d) of *seizing by*, e) of *falling at one's feet* — and in other similar locutions, as f. i. Ragh. 1, 19 मौर्वी धनुषि चातता (and the string, bent on the bow), चाक. VI शृङ्गे कृष्णमृगस्थ वामनयनं कण्ठूयमानां मृगीम् (an antelope's female, rubbing her left eye against the horn of her male companion).

with verbs of fastening. Examples: a) Panc. 238 तत्र वृक्षे पाणि बबन्ध, ibid. 286 दासेरक- श्रीवायां महती धरा प्रतिकडा, Pat. I, p. 40 नौनीवि बडा, Bhâg. Pur. 4, 27, 10

विषयेषु दध्यत (he was attached to wordliness), Ragh. 3, 4 अभिलाष्ट तथाकिधे मनो ब्रह्मन् (she bent her mind to such a desire).

of
cling-
ing
and
adher-
ing. b) Panc. V, 8 आत्मे रुद्यन्ति जननिवहा: (crowds of people cling to a rich man), ibid. 307 कश्चित्तस्य ग्रीवायां लगति (one [of them] falls on his neck), Daq. 75 तस्यामसौ प्रासन्नत् (he fell in love with her), Ch. Up. 4, 14, 3 एवंतिदि पापं कर्म न प्रित्यति (no evil deed clings to him, who knows so), Panc. II, 131 व्यसनेषु सत्त्वं शूरम् — (a hero, not addicted to vices).

of relying on
and
trust-
ing. c) 1. *to lean on.* R. 2, 46, 27 न.... स्वप्नेरुद्धृत्मूलेषु संचिताः (lest they should sleep, lying down on roots of trees). — With श्च and its compounds, likewise with श्रवलम्ब, the accus. is the regular construction, not the loc., especially in the metaph. sense »to apply one's self to somebody, to implore one's aid.” — 2. *to rely on.* Panc. II, 194 न मातरि न दारेषु न सोदर्वे न चात्मजे। विश्वामिस्तादृप्राः पुरां यादूष्यित्रे निरन्तरे, Çâk. I बलवदपि शिक्षितानामात्म-यप्तयं चेतः (even these who possess strong learning, mistrust themselves). So with आशंसु (to hope on), विश्वसु (to trust), sim. Çâk. II आशंसन्ते सुराः.... अस्याधिये धनुषि विजयं पौरुहते च वन्ने (the gods have confidence in his bent bow and in Indra's thunderbolt); Panc. II, 48 विश्वसिति प्रत्युष. Cp. 131.

of seizing by.
of falling at
one's feet. d) Panc. 161 पापां संगृह्य (seized by the hand —), Mrchh. I, p. 39 रुदनिकां केषेषु गृहीत्वा, Kathâs. 29, 3 कएठे जग्राह (she laid her hand on her neck).

e) पाद्योः पतति is a standing phrase. See f.i. Çâk. IV पितुः पाद्योः पतति.

140. 5. The locative, when used in the same way as English „*in him I see much skill.*” So Mhbh. I सर्वं संभावयाम्यस्मिन्मसाथमपि ताधयेत् (I may expect all of him, he can do impossibilities), Çâk. II दूष्टदेषा सुगया स्वामिनि (hunting is reckoned to be vicious in a prince), Prab. V, p. 109 आर्तानामुपदेशे न दोषः (there is no sin in giving a good counsel to the afflicted), R. 2, 7, 10 आचचक्षेऽथ कुञ्जायै महतीं राघवे श्रियम् (and she told Kubjâ of the great happiness of Râma).

Rem. 1. When used as the predicate of the sentence, this locative is occasionally carrying the notion of »suiting, befitting.” Panc. I, 305 समानशीलव्यसनेषु साव्यम् (friendship suits similar characters and inclinations), ibid. p. 251 नयत्यागशौर्यसंपत्ते पुरुषे राज्यम् (the

royal dignity befits a man accomplished in political science, liberality and gallantry).

Locat. = in the meaning of " Rem. 2. Synonyms explaining the meaning of some word, are put in the locative, which accordingly = »in this meaning." Amarak.

कलापो भूषणे बहै तूपीरे संहतावपि (the word *kalāpa* may have the meaning of *bhūshāra* ornament, *barha* a peacock's tail, *tūpīra* quiver and *samhati* mass or heap), Kām. 2, 17 विद्जनि निरुच्यते (*vid* is explained as meaning: to know), Āpast. 1, 5, 1 नियमेषु तपः प्रब्लः

141. 6. The qualities, arts, science etc. in which one excels

6. Locat. with words of excellency, weakness etc. or is weak, equal or unequal, when put in the locative.

R. 1, 1, 17 समुद्र इव गम्भीर्य श्वर्य च हिमवानिव। विष्णुना सदृशो वर्य ज्ञमवा पृथिवीसमः। धनदेव समस्यागे सत्ये धर्म इवापरः, Mhbh. 1, 88, 13 प्रभुष्णिः प्रतप्ते भूमिरावप्ने प्रभुः प्रभुः सूर्यः प्रकाशित्वे. Here the ablative and instrumental are concurrent idioms.

142. 7. The seventh case attending nouns of *ability*, *skill*, *knowledge* and the like. Here the genitive is the concurrent construction (124, 1°).

7. With nouns of ability, kill, etc. Examples of the locative: Ch. Up. 1, 8, 1 त्रयो होक्षिणे कुशला ब्रूः (three men were well-versed in the Word), Kathâs. 24, 187 रत्नादि- पूनभिजस्य (of one, not being a judge of jewelry), Mâlav. V, p. 131 कस्यां कलायासभिविनीते गवत्यो (what art the ladies are acquainted with?), Nâgân. I, p. 2 नाट्ये दक्षा व्याम् (we are skilled in dramatic representations). — It attends also verbs of that meaning. Pat. I, p. 280 विद्यासु शिक्षते। धनुषि शिक्षते।

Rem. 1. Vâr. 1 on P. 2, 3, 36 gives a special rule for adjectives in °इन् made of participles in °त्, complying with locative. The examples given by Pat. I, p. 458 अथैती व्याकरण (well-read in grammar), आमाती इन्द्रसि (knowing the theory of metrics) prove that kind of locative to belong to the general class of words of ability and skill. Cp. Daç. 157 देव स एष मे ज्ञामाता..... अथैती चतुर्षामायेषु गृहीती पदस्वद्वेषु.

Rem. 2. P. 2, 3, 44 teaches the promiscuous use of locative and instrumental with the adjectives प्रसित and उत्सुक (caring for, solicitous).

143. 8. The locative, which denotes the *circumstances, under which* the action comes to pass So आपदि „in time of distress”, काले „in due time,” भाग्येषु „in fortune” and the like. This kind of locative has a very great extension and encompasses also the locative of time as well as the absolute locative. The former denotes the time *at which*, the *when*, as दिनेदिने (every day), वर्षासु (in the rainy season), निशायाम् (at night), प्रत्यूषे (at daybreak), एषु वासरेषु (in these days), आदौ (at the beginning) etc. Ch. Up. 3, 16, 2 एतस्मिन्बयति (in this age).

The latter occurs, if the *circumstance under which* is signified by two nouns, one of which is the predicate of the other. As the said noun-predicate generally is expressed by a participle, it is to the chapter on participles we refer for a full account of the absolute locative. Here it may suffice to point out by an evident example its close connexion with the locatives of circumstance and time.

Mudr. IV, p. 147 त्वयुत्कृष्टबले उभियोक्तारि नृपे नन्दानुरक्ते पुरे
चाणाक्ये चलिताधिकार विमुखे मौर्ये नवे राजनि
स्वाधीने मयि मार्गामात्रकथनव्यापार्योगोद्यमे
त्रदाजकान्तरितानि सम्प्रति किमो तिष्ठन्ति साध्यानि नः

thus freely translated by WILSON: »But let Your Highness weigh these circumstances also.... your forces are collected, yourself, the heir legitimate of kings, your adversary but a base usurper; his very capital is hostile him, in me you have a faithful guide at least; and all appliances and means to boot; provided; nought remains but your command”¹⁾.

1) Compare such locatives, which denote a circumstance by a single word, as in the proverb किंद्रेष्वनर्था बहुलीभवन्ति (v. a. misfortune never comes singly), Panc. V, 103 नैकः सुप्लेषु जागृयात्. They cannot be styled absolute locatives, but serve just the same purpose as those.

144. 9. The locative denoting, *at which distance* one thing

9. Lo-
eat. of or fact is from another. Ait. Br. 2, 17, 8 सहस्रावोने वा इतः स्वर्गो
distan-
ce. लोकः (heaven, indeed, is from here at a distance of a thousand
journeys on horseback), R. 3, 4, 20 इतो वसति.... अध्यर्थयोजने महर्षिः,

Kathâs. 28, 188 इतो मे षष्ठियोजन्यां¹⁾ गृहम् (my house is at sixty yojanas
from here). Cp. 99 R. 1.

Rem. Pat. I, p. 455 mentions the promiscuousness of the turns
गवीथूपतः सांकाश्यं चत्वारि योजनानि or चतुर्षु योजनेषु. But if an interval
of time is to be signified, the locative alone is available: कार्त्तिक्या
आग्रहायणी मासे (the full moon of Âgrahâyanî is a month after that
of Kârttikî).

145. III. Dative-like locative. In 134 it has been shown,

Dative- like that the locative is used with verbs of *putting in or on*,
locative. *placing* etc. Sanskrit extends that idiom to many kindred
conceptions, and often uses the locative with verbs of

giving, promising, buying, selling, telling etc., so as to
make it concur with the dative or the genitive of the
remote object. Cp. English *to bestow upon*.

Examples of the dative-like locative: R. 1, 68, 16 संप्रदानं सुतायास्तु
राघवे कर्तुमिच्छति, ibid. 1, 51, 5 राम उपाहरत्वां नम माता, ibid. 1, 75, 7
सहस्राक्षे प्रतिज्ञाय (promised it to Indra), Mudr. V, p. 159 प्ररीरे किक्रीय
धनवति (having sold himself to a rich man), Mhbh. 1, 30, 6 नाम
चक्रमहाबोगे (they gave a name to the great bird), Kathâs. 28, 34
एतत्कृतं त्वयि (this is done to you). Cp. R. 2, 96, 28 मोक्षामि प्रतुसैन्येषु
कल्पिष्व दुताश्रन्म्.

146. In several phrases the locative may even be a concurrent
idiot of the *dativus finalis*, especially of the in-
nititive-like dative. It is namely put to a) words of
striving after, wishing, resolving; b) to verbs of *appointing*
to, ordaining, enjoining, permitting, as स्थापयति, आदिश्,

1) So is the good reading. BROCKHAUS' edition has *shashṭiyojanyam gr̥ham*.

नियुक्त्, *c)* to words meaning *able*, *fit* and the like.

Examples: *a)* Mhbh. 1, 138, 69 प्रयतिं राज्ये मया तव (I have coveted your kingdom), Panc. IV, 26 सर्वस्वहरणे युक्तं शत्रुं..... तोषयन्त्यत्पदानेन (an enemy, who has prepared himself to take off the whole, may be appeased by a small gift), Mâlat. III, p. 50 महत्वारोपणे यतः (endeavours to attain at greatness), Mhbh. 1, 141, 2 दहने बुद्धिमकार्यत् (he made up his mind to burn [the Pândavas]), R. 3, 4, 4 वेंगं प्रचक्रतुर्बधे तस्य (both made speed to kill him).

b) M. 1, 28 कर्मणि न्ययुक्तं (he has appointed to a task), Çâk. I इमां वर्षकलतधारणे नियुक्ते (v. a. he obliges her to wear a dress of bark), Kathâs. 25, 123 स राजा मलस्य युक्ते तस्य समादिशत्..... तम् (the king designated him to fight the athlete), ibid. 29, 29 अनुजा तत्पार्क्षगमने (permission to go to you). — In the same way one says राज्ये स्थापितः (he is appointed to the kingdom), पतिक्ते वर्यामास तम् (she chose that man to be her husband), Panc. 162 तं यौवराज्ये उभिषिक्तवान् (he anointed that [young man] heir-apparent) and the like.

c) R. 3, 13, 20 भवान् प्रक्तः परिरक्षणे (you are able to guard), Panc. 156 असामर्याऽयमुदरपूरणे उस्माकम् (he is not able to supply us with food), Mhbh. 1, 148, 3 कालं मन्ये पलायने (it is time, methinks, to run away).

147. IV. Nimittasaptamî. As the locative often denotes the spot, towards which there is some movement, so it may be used at a very large extent to signify the person or thing, *towards which* some action is directed, in other terms, that *on account of which* something is done. Speaking exactly, the dative-like locative, we have dealt with in the last two paragraphs, is but a consequence of this general faculty to denote that, *about which* one is engaged. Here are some examples of this idiom: Kâc. on P. 2, 3, 36 चर्मणि द्वीपिनं हन्ति दन्तयर्थेहन्ति कुञ्जं। केशेषु चमरौ हन्ति सीमि पुङ्कलको हतः (the panter is killed on account of its skin, the elephant for its tusks, yaks for their tails and the musk-deer on account of its musk-gland), Kâc. on P. 1, 3, 47 क्षेत्रे विवरत्ने (they are at law on account of a field), Panc. 288 युक्तमिदं स्वामिनो निजभूत्येषु

(this is convenient for a lord with respect to his attendants), M. 3, 107 उत्तमेषुहम् कुर्यादिने हीनं सम्भू.

148. This kind of locative is sometimes bordering on that, taught in 140.

The *nimittasaptami* (locative of the motive; locative of reference) often serves to qualify such substantives as सौकृद, भक्ति, वैर, अभिलाष, आदर, अनादर, अनुकृष्ण, अवश्या, कृपा, विश्वास and the like. The genitive is here, of course, the concurrent construction.

Examples: Daç. 89 तस्योदारके वैरमध्यर्वद्यत् (he fomented his enmity towards U.d.), Mhbh. 1, 155, 9 अहसि कृपां कर्तुं मयि (you must have pity on me), Çâk. I अस्यामभिलाषि मे मनः (my heart longs for her), R. 2, 103, 22 रामे दृढभक्तिमान्, Hitop. 9 कथं त्वयि विष्वासः, R. 1, 50, 24 महाधनुषि तिज्ञासा, Panc. 251 न च लघुष्वपि कर्तव्येषु धीमङ्गिनादरः कार्यः (a wise man must not be careless about business, however small).

It also attends on several adjectives, part of which likewise comply with a genitive, as प्रिय, युक्त, भक्त and the inverse of them, रत् (fond of), निरत् (delighting in) etc. Mâlat. X, p. 172 प्रीतोऽस्मि जामातरि, Çâk. II अनुकारिणि पूर्वेषां युक्तव्यपमिदं त्वयि, Panc. V, 65 नार्यः केवलं स्वसुले रताः

149. In general, the locative may denote a disposition <sup>P. 2, 3
43.</sup> Locative ex- towards somebody. Then it is synonymous with the prepos. pres- of a प्रति, as देवदत्तः साधुर्मातरि or मातरं प्रति (N. N. is disposition to- good for his mother). wards.

Examples: Daç. 144 प्रतिनिकृतो युष्मासु यथाह् प्रतिपत्त्ये (when I shall be returned, I shall deal with you as you deserve), Çâk. I कथं यथा वयमस्यामियमयस्मान्प्रति यथा स्यात् (how, can it be, that she feels towards me, as I towards her?), Panc. IV, 72 उपकारिषु यः साधुः साधुत्वे तस्य को गुणः। अपकारिषु यः साधुः स साधुः सङ्गिरुच्यते (if one is good for those, who have done well to him, what is his merit? only he is named

good by the virtuous, who does well to his enemies), Çâk. IV
मव दक्षिणा परिज्ञने (be kind to your household).

150. Many locatives have the character of adverbs, as आदौ
Locati- (in the beginning), रहसि (secretly), एकात्मे (apart), अग्ने (at the head),
ves as
adverbs etc., especially such as denote time or space¹).

CHAPTER IX. Periphrastic expression of case-relations.

151. The apparatus for periphrasing case-relations may be classed into three main categories, viz. 1. prepositions, 2. noun-cases, 3. verbal forms. The boundary between the first class and the second is in some degree unsettled and floating; of the noun-cases concerned here a great deal, indeed — viz. such words as अन्तरेण, समय, ऋते, प्रमृति, those in °तः etc. — are construed in the same way as the old and genuine prepositions, whereas others are always felt as nouns and construed accordingly — of the kind are निमित्तेन, ब्रलात्, वशात्, हेतोः, द्वारेण, मध्ये, etc.

The third class is made up of gerunds — as आत्मय, आदाय, उद्दिश्य, आस्थाय, मुक्ता, अधिकृत्य, etc. — or participles in °त — viz. युक्त, सहित, रहित, हीन, गत and the like.

I. PREPOSITIONS²).

Sanskrit prepositions should rather be styled „post-

1) Mhbh. 1, 140, 49 the loc. एकस्मिन्, it seems, does duty of an ad-verb == »singly, alone.“ The chacal has artfully removed his competitors, and now he eats up all the flesh, alone.

एवं तेषु प्रयातेषु जग्नुको हष्टमानसः

बादति स्म तदा मांसमेकस्मिन्मन्त्रनिश्चयात्

Cp. Dutch: in zijn eentje.

2) Indian grammar, which does not possess, as we do, that hetero-

Prepo-positions," as they are generally put behind the nouns, they are construed with, अत् being the one, that is always put before. As a rule, they are also allowed to be compounded with their nouns; in that case, the preposition is generally the former member').

153. The archaic dialect used more prepositions and used them oftener, than the classic language does. The more we go back in time, the greater the number and the variety of idioms. So for instance, in the days of Pāṇini some prepositions — अधि, अभि, उप, परि — seem to have been in common use, but in classic literature they are, if at all, rarely met with.

Rem. The vaidik mantras contain accordingly a still greater number of prepp. and are displaying a still greater variety and manifoldness in employing them. So the old words सन्तुः (without) preceded by an acc., its synonym सनुः preceded by an abl., सन् (with) construed with instrum., do not occur but in the mantras, likewise तिरः and परः, see 160. — The upasargas अत्, निः, ति do not do duty of *karmapravacanīya*, but for a few passages; Pāṇini does not mention them in his list of *karmaprav.*, nor are they used so in the liturgical books of the Veda. The once pre-

geneous set of terms styled *parts of speech*, has no term exactly answering to our »prepositions," but it calls them by different names according to their phonetical, etymological or syntactical properties. When compounded with roots, so as to make up compound verbs and the like, they are styled *upasarga*. But the same particles will be styled *karmapravacanīya*, when separate words. For this reason, the *karmapravacanīya*-class does not comprise such prepp., as उपरि, पुरः, सह, but on the other hand it contains some particles, which cannot at any rate be called »prepositions," as अधि, सु. Cp. P. 1, 4, 58; 59; 83—98.

1) It is wrong to say that the noun-case, attending on the prepos., is *governed* by it, for it is not the preposition, that causes the case, but it is the general bearing of the case, which is qualified and limited by the preposition.

positional employment of नि: is proved by compounds of the type निष्पवाणि (fresh from the loom), निष्कौशाम्बि (from Kauçāmbi), if compared with अनुग्रहम्, अतिवृद्ध (P. 2, 2, 18 with वृत्त) etc.

154. The old prepositions are, in alphabetical order:

1. अति*	6. अप*	11. तिरः	16. प्रति*
2. अधः	7. अभि*	12. परः	17. बहिः
3. अधि*	8. आ*	13. परि*	18. विना
4. अनु*	9. उप*	14. पुरः	19. सह
5. अन्तः	10. उपरि	15. पुरा	

Of them, nine (the nos 1, 3, 6, 7, 9, 11, 12, 13, 15) are obsolete or at least used extremely seldom in the classic dialect.

a.) OBSOLETE PREPOSITIONS.

155. 1. अति is rarely used as a prepos., however frequent, when P. 1, 4,
अति: mere adverb = »exceedingly, very." When prepos. it agrees with 95 2)
accus. Ait. Br. 4, 6, 13 अति वै प्रजात्मानमति पश्चातः (offspring, indeed,
and cattle have the precedence above the husbandman himself);
Mhbh. 1, 110, 1 Bhishma says इदं नः प्रथितं कुलम्। अत्यन्यान्पृथिवीपाला-
न्पृथिव्यामधिरात्यभाक् (our renowned family deserves the sovereignty
over the earth above other princes).

Rem. When being compounded with its noun, the compound P. 2, 1,
is adverb: अतिनिद्रम् (beyond one's sleep). 6.

156. 3. अधि is of frequent occurrence in the archaic and old epic P. 1, 4,
अधि: writings. In the classic dialect it is still used to express the re- 97.
lation between the ruler and the ruled, as well the ruling over

1) Those marked by an asterisk are *karmapravacanīya*, see foot-note on p. 114. Hence the other (no. 2, 5, 10, 11, 12, 14, 15, 17—19) do not share the appellation *upasarga*, even when put close to a verb.

2) The Kāçikā gives no example of अति being employed as a preposition; it does illustrate but its being = »too much" or = very well." Pāṇini, however, must have thought also of the preposition अति. — Patanjali does not comment on this sūtra.

as the standing *under*; then it is construed with a locative. It is said either अधि पञ्चालेषु ब्रह्मदत्तः (Brahmadatta [ruling] over the Pancālās) or अधि ब्रह्मदत्ते पञ्चालाः (the P. under Br.). So Daç. 112 अधैव प्रहारवर्मण्यथि विदेहा जाता; 1).

When put twice, it agrees with the accusative (171 R.)

When compounded with its noun, the compound is an adverb and P. 2, 1, 6. is equivalent to the simple locative of the noun, especially to the nimittasaptamī (147): अधिस्त्रि (with respect to women), अधिदैवतम् (with respect to the deity), etc.

Rem. In the older dialect अधि is joined by loc., abl. and acc. *With loc.* it indicates the surface »on,” as in the old verse quoted by Pat. I, p. 4 भद्रैषां लक्ष्मीर्निहिताधि वाचि (holy bliss is seated on their tongues). — *With abl.* it signifies the coming »from”. — *With acc.* it is == »over, on [a surface];” so it is often met with in mantras, sometimes in the brāhmaṇas. Cat. Br. 1, 1, 4, 3 कृपाणांतिनमधि दीक्षन्ते.

157. 6. अप with *ablat.* is mentioned by Pāṇini (1, 4, 88; 2, 1, 12; अप. 2, 3, 10). The standing example of his commentators is अप त्रिगतेभ्यो वृष्टो देवः (it has rained outside Trig.). No other instances are known.

158. 7. अभि and 13. परि, both *with acc.*, are almost synonymous, ep. अभि Greek $\alpha\mu\phi\iota$ and $\pi\epsilon\phi\iota$.

and परि. They had of old the meaning »round, about,” when in metaphorical sense, also »concerning, on.” In literature examples of परि are extremely rare, if they occur at all; it seems to have soon antiquated. Instances of अभि are met with, especially in the archaic dialect. Kāç. on P. 2, 1, 14 अग्निमभि — or अ-यम्भि [compound adverb] — प्रात्माः पतन्ति (the fire-flies hover round the fire); Ch. Up. 4, 6, 1 अभि सायम् (about the evening); Kath. 1, 10 वीतमनुर्गातमो मामभि (G. feels no anger against me).

1) According to P. 1, 4, 98 in the case of अधिकृ (to appoint over) it may be said optionally either अत्र मामधि करिष्यति or अत्र मामधिकरिष्यति (he will put me over it). The Petrop. Dict. — I, p. 142 s. v. अधि 2) a) β) — wrongly takes माम् for the word construed with अधि. It is not the acc. माम् but the locat. अत्र, which stands in construction with the preposition, as is plainly shown by the meaning of the sentence.

Rem. 1. Pāṇini (1, 4, 90)¹) teaches a fourfold employment of परि: a.) it denotes a mark, b.) it expresses a quality, c.) it signifies that which falls to one's share, d.) it is used in a distributive sense. The same is stated for अनु and प्रति; also for अभि, save that it cannot be karmapravacanīya in the case c.). The Kācikā illustrates this rule by these examples: a.) वृक्षं परि - or प्रति or अनु or अभि - विद्योतते विद्युत् »the lightning flashes round the tree;” b.) साधुर्वदत्तो मातरमभि - or अनु or प्रति or परि - »N.N. is good for his mother;” d.) वृक्षंवृक्षमभि - or अनु or प्रति or परि - सिद्धति »he waters one tree after another,”²⁾ whereas c.) यदत्र मां परि - or प्रति or अनु - स्यात्तद् दीयताम् »give me whatever be my share of it,” but यदत्र मामभिष्यत्, here अभि is upasarga not karmapravacanīya.

In the dialect of the vaidik mantras, indeed, both अभि and परि display this large sphere of employment, almost the same as that of प्रति in classic Sanskrit, see 179. With अभि cp. the like use of Greek ἀμφί, Germ. *um*, Dutch *om*.

Rem. 2. To the obsolete अभि and परि classic Sanskrit has substituted their derivatives अभितः and परितः, which however are only used of space. See 186.

Rem. 3. An *ablativ* is taught with परि, when = अप (157). Then the prepos. should be put twice: परि परि त्रिगतेऽयो वृष्टो देवः In literature, however, परि with abl. is as little met with as अप, except the vaidik mantras, but there it has a larger employment, being = Lat. *ex* or *ab*.

159. 9. उप is frequent in the vaidik mantras, afterwards rare. P. 1, 4, 87
उप. classes it among the karmapravacanīya, 1. to denote a »going beyond,” then it is construed with a locat. उप निष्के काषायपाम् (by a karshāp. more than a nishka), 2. to denote inferiority, then it complies with the acc. उप श्राकटायनं वैयाकरणः

1) P. 1, 4, 90 लक्षणोत्थंभूतात्यानभागवीप्सासु प्रतिपर्यन्वः
» 91 अभिमाने.

2) When used in a distributive sense, अनु, अभि, परि are rather to be considered adverbs; वृक्षं वृक्षमनु सिद्धति is literally = »he waters tree tree successively,” similarly °परि or °अभि सिद्धति »he waters tree tree roundabout.” Cp. such passages as R. 3, 47, 10 अयाच्चतार्थैन्वर्यैः »he entreated [her] by [offering her] grants after grants” lit. grants grants successively.

Rem. 1. According to the commentaries on P. 2, 1, 6 उप, like अभि, expresses *nearness*, when compounded with its noun: उपकुम्भम् (near the pot). So Daç. 99 उपकन्यकापुरम् (near the zenana).

Rem. 2. In the vaidik mantras उप is construed with acc., loc., instr. and is expressive of nearness. Rgv. 1, 23, 17 ऋमूर्ति उप सूर्ये याभिर्वा सूर्यः सह. — *With accus.*, I have met with this instance in epic poetry. R. 3, 37, 21 Mârica dissuades the rapture of Sîtâ on account of the irresistible power of great Râma दूषश्चेत् त्वं रपे तेन तदन्तमुप त्रीवितम् (if he will meet you [Râvana] in battle, then your life is on its end).

160. 11. तिरः — in form and meaning = Lat. *trans* — does duty of तिरः a prepos. in the archaic dialect of the brâhmaṇas etc. It is found partly *with acc.* = »athwart, through, beyond,» partly *with abl.* »beyond, out of reach of:» Cat. Br. 3, 3, 4, 6 तिर इव वै देवा मनु-ष्येन्यः Cp. the ablat. with तिरस्करोति and other words of *concealing* (97).

12. अपः (beyond) with instrum., abl. or acc. is restricted to the vaidik mantras.

13. अपि see 158.

161. 14. पुरा with ablative is a time-denoting prepos. of the archaic पुरा and epic dialect. It means »before.» Âgy. Grhy. 1, 15, 1 पुरान्वैरा-लम्भात् (before his being touched by others), Ch. Up. 2, 24, 3 पुरा प्रातरनुवाकस्योपाकरणात् (before the beginning of the prâtaranuvâka). Cp. 175.

Rem. Sometimes पुरा may have expressed separation. Rgv. 8, 44, 30 पुरा अमे दुरितेभ्यः पुरा मृदेभ्यः कर्वे प्र या आयुर्वसो तिर् (extend our life, Agni, keeping it, wise being, far off from misfortune etc.), Ait. Br. 2, 6, 14 पुरा नाभ्या अपिश्चसो वपामुत्तिदत्तात् (he must cut out the omentum without hurting the navel).

b). PREPOSITIONS STILL EXISTING.

162. The other ten are still in common use, though not all of them are equally frequent. We will treat of them in alphabetical order, adding moreover to each such

younger prepositions as are more or less its synonyms.

163. [2.] **अधः** (below, under). Its synonym is **अधस्तात्**, a derivative of it. Both are construed with preceding *genitive*. Çak. I नीवाराः... भूषास्तद्वाणामधः, Panc. 211 अस्तैव न्यग्रोधस्ताधस्तात् स्तात् स्तात्प्रक्षिय माम्.

Rem. 1. Sometimes it complies with abl. Panc. 145 वृक्षादधः. Compare 171 R.

Rem. 2. To denote a lower place or state the old dialect possessed also the adverbs **अबः** and **अवस्तात्**¹⁾). Çat. Br. 9, 3, 1, 6 अवस्तात्ति दिव आदित्यः

164. [4.] **अनु** with accusative „after.” Like its Latin counterpart „secundum” it is used in various senses: *a.)* of space and rank, *b.)* of time, *c.)* = „according to,” *d.)* = „adhering to one’s side,” sim. Mostly, at least in prose, it is put behind the noun-case as **तदनु** (thereafter), **तमनु** (after him).

Its manifold employment may be illustrated by these examples:

1. *after* - in space, time, rank . R. 2, 90, 3 ज्ञामानु पुरोहितम्, Panc. 203 अहमपि तावनु प्रस्थितः, Kâç. on P. 1, 4, 86 अचर्जुने योद्धारः (warriors inferior to A.); — 2. *along* R. 2, 83, 26 निवेश्य गङ्गामनु चमूम् (he encamped his army on the banks of the Ganges); — 3. »following“ = »adhering to“ Mhbh. 3, 12, 45 यस्त्वा द्वेष्टि स मां द्वेष्टि यस्त्वामनु स मामनु; — 4 »after“ = »according to“ R. 2, 58, 19 अनु राजानमार्यो च जैकर्यो कार्य; — 5. *about* Nir. 12, 1 प्रकाश्रोभावस्यानुविष्टमनु (about the gradual advancing of dawn); — 6. *concerning* Ch. Up. 4, 17, 9 एवंविदं ह वा एषा ब्रह्माणामनु गाया (concerning the brahman who knows so, it is said in a verse —).

Rem. 1. **अनु** may be compounded with its noun. Mhbh. 1, 170, 14 अनुगङ्क्त चरन् (rambling along the Gangâ), Kathâs. 28, 26 अनुजाहकि.

1) Comp. the upasarga **अब** and *lacus Avernus*, the Latin designation of the regions below.

If अनु have a distributive meaning, compounding is obligatory: अन्वहम् (day after day), अनुज्ञेभम् ([all ranged] according to the eldest).

Rem. 2. In epic poetry अनु is sometimes found with the ablative. The instances, I know, are Mbhb. 1, 99, 38 श्रापा यूयम्... अनु¹⁾ संवत्सरात्सर्वे शायमोक्षमवाप्यथ (you are cursed, but after a year you will be released of the curse); ibid. 14, 71, 6 — the Pāndavas enter Hastināpura and make their compliments to Dhṛitarāshtra — धृतराश्रादनु च ते गान्धारों... कुन्ती च... विदुरं पूजयित्वा etc.; R. Gorr. 6, 10, 23 लोको भजते कार्यादनु (v. a. men's destiny is in proportion to the cause, whence it has sprung)²⁾.

Rem. 3. Pāṇini treats of अनु in four sūtras: I, 4, 84—86 and 90. The last, which sums up the meanings of अनु when = परि and प्रति, is quoted 158 R. 1.

165. [5.] अन्तः, a very old particle. It is *added to a locative* for the sake of specifying its meaning „within” (133, a).

But often also noun + अन्तः are compounded into an avyayibhāva. — Examples: a) of अन्तः with locat. M. 7, 223 शूपुयादन्तवेशमनि (he must give audience within doors), Panc. I, 32 निवसन्तदर्हिणि वह्निः (the fire, dwelling within the wood), Kathās. 4, 57 सोऽपि नीतस्तपस्यन्तः पुरोहितः (and the purohita was likewise led into the darkness); b) of अन्तः compounded. Panc. 144 अहं सत्तिलान्तः प्रविष्टः (I entered the water), ibid. 277 ब्राह्मणास्त्या कूपान्तः पातितः, Kād. I, 47 कोडान्तर्निहितनयः ([birds] which have put their young ones between their wings).

Rem. अन्तः occasionally complies with a genitive. Yājñ. 2, 104 सर्वभूतानामन्तश्चरसि, Kumāras. 2, 5 अपामन्तरूपं वीजम्.

166. Kindred forms of अन्तः are the particles अतरा and अन्तरा, and अन्तरेण, petrified instrumentals. Both agree with the accusative. They are 1st = „between,” 2^{ly} = „without,” रेण.

1) The Petr. Dict. reads अनुसंवत्सरात् as a compound.

2) The Petr. Dict. gives also some instances of अनु with a genitive. See I, p. 197 s. v.

3^{ly} = „save, but for;” 4^{ly} अन्तरेण may signify „with respect to, concerning.” — Like अतः, they are allowed to make up a compound with their noun, then the noun is the former member.

Examples: of 1. — Çāk. III यावद्दिट्पान्तरेपावलोकयामि (meanwhile I will look *between* [= *through*] the foliage). When construed with two nouns, the prepos. precedes, and च is put twice. Pat. I, 45 अन्तरा त्वां च मां च कमपउलुः (the pitcher is *between* you and me), Çat. Br. 1, 1, 1, 1 अन्तरेपाहवनीयं च गार्हपत्यं च¹); — 2. Pat. I, 8 अन्तरेपापि मन्त्रयग्निः कपालानि संतापयति (even *without* the uttering of mantras fire heats the plates), R. 2, 11, 18 तत्र त्वां चावयच्छनुस्तव त्रीकृतमन्तरा (there the enemy threw thee down lifeless); — 3. Panc. 60 नूनं स लुब्धो नोपायमन्तरेण वशः स्यात् (I am sure that voracious beast cannot be killed *but* by a stratagem), R. 3, 19, 7 नहि पश्याय्यहं लोके यः कुर्यान्म विप्रियम्। अन्तरेण... महेन्द्रम् (none *but* Mahendra); — 4. Çāk. V. तद्या देवीं वसुमतीमन्तरेण महत्पालभनं गतोऽस्मि (therefore I have incurred a heavy reproof from her *with respect to* queen Vasumati)².

Rem. 1. Occasionally a genitive is found instead of the acc. with अन्तरेण, as Mhbh. 5, 16, 29. — Op. Pat. I, 59 वृषलकुलयनयोरन्तरा (between these two [families of brahmans] there dwells a family of çūdras), here अन्तरा complies also with the gen., it seems.

Rem. 2. Difference between is expressed not by a preposition, but by means of two genitives. R. 3, 47, 45 यदन्तरं सिंहप्रालयोर्विनि यदन्तरं स्यन्दनिकासमुद्रोः। सुराग्यसोवौरक्योर्यदन्तरं तदन्तरं दाप्रारथेस्तवैव च (what different there is between lion and chacal in the forest, between a rivulet and the ocean, between ambrosia and the beverage of the Sauvīras, that is the difference between the son of Daçaratha

1) Comp. a somewhat similar idiom in Latin, f. i. Horat. Epist. I, 2, 11 Nestor componere lites *inter* Peliden festinat *et inter* Atriden.

2) So in this prākṛt passage of the Mālavikāgnimitra IV, p. 89 तदे ताए.... भवदो अविषाक्रं अन्तरेण परिगदत्या किदा.

and you), Mhbh. 12, 8, 15 विशेषं नाथिगच्छामि पतितस्याधनस्य च. As to the dvandva-compounds in the first example see 207.

167. A synonymous prepos. with acc. = »between, through" is मध्येन. R. 2, 98, 15 दुमजालानि मध्येन जगाय. It may be compounded with its noun. Panc. 151 चापकोटिर्मस्तकमध्येन निष्कान्ता.

168. [8] आ always agrees with the ablative, and is put before its noun. It serves to denote the boundary or limit, either the terminus a quo or the terminus ad quem, mostly the latter. It is available both in space and in time, and may be rendered accordingly now by „since" and „till", now by „from" and „to." M. 2, 22 is an example illustrative of its signifying the two termini आ समुद्रात् वै पूर्वदि समुद्रात् पश्चिमात्। तयरेवान्तरं गिरीर्यावर्तं विद्बुधाः (the wise know आर्यावर्ता to be the country between the said mountains from the eastern ocean to the western).

Other examples: 1. term. *a quo*. Çāk. I आ मूलाच्छ्रोतुमिच्छामि (I wish to hear it from the root); Kathâs. 24, 186 आ ब्राल्यात्तोपस्ते भवत् (since my childhood I was an ascetic);

2. term. *ad quem*. Mhbh. 1, 163, 8 आ कपादिनवक्तः (having his mouth split up to the ears), Çāk. IV ओदकान्तात्प्रियो जनोऽनुगन्तव्य इति श्रूयते; — Çāk. V आ प्रसवादस्मदृहे तिष्ठतु (let her stay with us till her delivery), Âçv. Grhy. 1, 19, 5 आ पोउचाद् [viz. वर्षद्] ब्राह्मणास्यानतोतः काल आ द्वाविंशत्क्षत्रियसा चतुर्विंशत्क्षत्रियसा (until the sixteenth year the time is not passed for the brahman, etc.). — In a figurative sense f. i. Çāk. I आ परितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् (I do not approve the skill of performing a representation, unless the connoisseurs be contented).

आ is often compounded with its noun into an avyayibhâva. Daç. 175 आकपठं पपौ (he drunk his fill, liter. »till his throat"), Kathâs. 5, 103 आसंसारं जगत्यस्मिन्नेका नित्या स्थनित्यता (for, since the world exists, there is but one thing steady in the Creation, namely unsteadiness); Panc. I, 39 आमृणो भिक्षा (a lifelong beggary).

Rem. In the vaidik mantras आ is of the utmost frequency, and is put to different cases, sometimes before, sometimes behind. In most instances it is rather a mere adverb.¹⁾.

169. Other prepositional words = „till, until; since” are यावत्, आरभ्य and प्रभृति.

यावत्: यावत् is mostly attended by the accus., sometimes by the abl. Utt. I, p. 6 कियन्तमवधिं यावत् (till how long?); Kathās. 54, 47 अस्तो त्वया प्राप्यतां स्वगृहं यावत् (— as far as his house); Mhbh. 1, 95, 12 प्राचीं दिप्तं जिगाय यावत्स्वर्योदयात्.

Rem. As यावत् is properly no prepos., but the acc. of the neuter of a pronoun, used as an adverb »as long as, as far as,” it is plain that it may also signify »during some time.” Panc. 198 कर्त्तव्यिन्महत्वावृष्टिः संजाता प्रभूतवर्णीषि यावत्. Cp. 54 R. 2.

170. आरभ्य and प्रभृति with preceding ablative are very common. The former is properly a gerund = „beginning-, starting from,” प्रभृति is construed with abl. by so-called syntactic analogy, see Rem. 2.

Examples of आरभ्य = since. Panc. 238 मम शिष्युकालादरभ्याशीतिर्वर्णीषि सम्पूर्वन्; Mālat. VI, p. 88 मालत्याः प्रथमाक्लोकनदिनादरभ्य (since the day I have seen M. for the first time).

Examples of प्रभृति = since. Panc. 51 बाल्यात्प्रभृति सहचारिणौ; Mālat. III, p. 50 मन्मथोद्यानयात्राद्विवात्प्रभृति (since the day of the procession in the garden of Kāma); Mudr. II, p. 70 शान्तापय कुतः प्रभृति कथयामि.

Rem. 1. They may also be used of space. Hit. 132 नकुलविवरदारभ्य सर्पविवरं यावत्; Kumāras. 3, 26 असूत सयः कुसुमान्यशोकः स्कन्धात्प्रभृत्येव.

1) In a period as early as Yāska, आ with loc. had antiquated, for this exegete deems it necessary to interpret the mantric expression अभ्रा अपः (water in the cloud) by अपो ऽमे ऽधि (Nir. 5, 5). In a subsequent time the very gloss of Yāska would have required another, for अधि with loc. in this meaning being obsolete (156), classic Sanskrit would have employed अन्तः or °मध्ये or have said अभ्राता अपः.

Rem. 2. प्रभृति is originally a feminine, meaning »origin, commencement" and like its synonym आदि, it is often used at the ends of bahuvrihis (229, 1°). At the outset, therefore, such a term as तत्कालप्रभृति was said in the very same acceptation as तत्कालादि, viz. meaning स कालः प्रभृतिर्यस्य तत्. By the time, however, the noun प्रभृति ceased to be employed as a separate word, and one commenced to look upon the adverbial compounds, ending in °प्रभृति, as if they were ending in some preposition, meaning »since." By this mistake it happened that प्रभृति assumed even the character of a self-existent particle construed with ablative, by analogy of आरूप्य and the like. Hence f. i. the compound जन्मप्रभृति »since his birth" (M. 8, 90) represents an older idiom than जन्मनः प्रभृति. In such turns as तदा प्रभृति (since then), यदा प्रभृति (since when), अथप्रभृति, the true nominal nature of प्रभृति is plain, and it is again a misunderstanding to write them as two words तदा प्रभृति etc.

171. [10] **उपरि** (above, over, on, upon) is the very opposite of **अधः**, see 163. As a rule, it is construed with preceding *genitive*¹), unless it makes up the latter part of a compound: **तस्योपरि** or **तदुपरि**. Its employment is various, as it is used *a.)* of space, *b.)* of time »upon = immediately after," *c.)* of rank, *d.)* = »on, upon about, concerning, with respect to," then उपरि is concurrent with प्रति and with the *nimittasaptamī*, *e.)* = »before, under the eyes of."

Examples: *a.)* Kâc. on P. 8, 1, 7 उपरि शिरसो वर्णं धार्यति (he carries a jar upon his head), Panc. 125 राजो व्रक्तस्यलोपरि मञ्जिकोपविश्वा, Kathâs. 25, 228 स राजा तदेमाङ्गं स्वापयायास.... कलशोपरि, Panc. 112 कोपाजस्योपरि पश्यत (moved by anger he made a bolt at him). — Metaphorically f. i. Panc. I, 166 देशानामुपरि क्षमाभूदातुरापां चिकित्सकाः etc. »the king lives on his dominions, physicians on the sick," R. 3, 54, 23 क्रोधो

1) So it is taught by Pâṇini, as must be inferred by comparing P. 2, 3, 30 with 5, 3, 27—34.

ममापूर्वो धैर्यस्योपरि वर्थते (the fresh anger grows over my forbearance, that is: goes beyond my forb.);

b.) Kāç. on P. 3, 3, 9 उपरि मुहूर्तस्योपाध्यायश्चेदगच्छत् (if the teacher arrives after a moment) ¹⁾;

c.) Kathās. 6, 167 तां देवीनामुपरि कृतवान् (he honoured her above his queens);

d.) Panc. 142 विरक्तिः संज्ञाता मे सांप्रतं देशस्यास्योपरि (I have now taken a dislike to this country), Mudr. III, p. 105 अहो राजपरिज्ञनस्य चापावध्यस्योपरि विद्वेषपञ्चपातः (well, the king's attendance are not friendly disposed towards Cānakya), Panc. 116 किं तत्र ममोपरि चिनतया (what have you to care for me?), ibid. 26 न दीनोपरि महान्तः कुप्यन्ति;

e.) Panc. 266 प्रापात्यागं तवोपरि करिष्यामि (I will kill myself before your eyes). Comp. 177.

Rem. Occasionally उपरि is construed with a locative. Kathās. 3, 58 उपर्यन्तःपुरे सा च रत्नमित्यभिरक्षयते. — With ablative it is also sometimes met with, as in the passage of Utpala, quoted by KERN in his translation of Varāham. Brh. I, p. 7, which has been adduced 73 R. 3 ²⁾. Even the accus. with उपरि is not forbidden. Pāp. 8, 1, 7 teaches उपरि, अधि and अथ: being put twice, when denoting a close nearness, as उपर्युपरि ग्रामम्! अथाधि ग्रामम्; here the accus. is standing (see the kārikā quoted by Kāç. on P. 2, 3, 2). Çīçup. 1, 4 नवानधो अथो बृहतः पथेधरान्, Mhbh. 1, 120, 9 उपर्युपरि गच्छतः ग्रैलराजम् ³⁾.

172. उपरिष्टात्, a derivate of उपरि, is construed, when prepos., with

1) In full, the example given by the Kāçikā, is ऊर्ध्वं मुहूर्तद्विपरि मुहूर्तस्य etc. In the bad excerpt of the Calcutta edition of Pāṇini these words have been mutilated into मुहूर्तद्विपरि, which has deceived BOETHLINGK in his edition of Pāṇini and in his Petr. Dict. (I, p. 968).

2) The example of the Petrop. Dict. (s. v. V, p. 1191), Kathās. 53, 125 यावत्स्वर्गाद्विर्यगात् is not convincing. It is rather probable, that the abl. should be construed with यावत् [169], उपरि being a mere adverb = *upward*. — For the rest, it is not strange that the wavering between abl. and gen. in construing adjectives and adverbs of space and time (125) appears also in the syntax of prepositions. Cp. 173 R. 1.

3) It is no exception, that Nala 1, 2 the gen. is used उपर्युपरि सर्वेषाम्, since the repetition does not imply here the notion of proximity, the meaning being >[standing] high above all men."

preceding genitive, and generally signifies »above, upon" in space. The archaic dialect did use it also as a time-denoting word = »after" [cp. उपरि, 171 b)]. — In the Cat. Br. it sometimes complies with the accusative.

Rem. ऊर्ध्वः = »above" is not frequent. M. 1, 92 ऊर्ध्वं नामेष्यथतः ऊर्ध्वः परिकीर्तिः. But it is frequent, when of time = »after," see 174.

173. [12]. Akin to the old and obsolete परः [160] classic परम् पर- Sanskrit possesses परम्, परस्तात्, परतः and परेण, all स्तात्, of them expressive of the notion *beyond*. When denoting परतः, space, they serve also to signify the *passing by* — especially परेण with accus. — and the *surpassing* — espec. परस्तात् with genit. When denoting time, they are = »after" and comply with *ablative*.

Examples: a.) of space and rank. Ait. Br. 8, 14, 3 ये के च परेण हिमवनं जनपदः (all countries *beyond* the Himalaya); Mhbh. 1, 232, 11 परेणास्मात्मेहि (»pass by us", v. a. »do not harm us"); Kām. 5, 61 लक्ष्मीरेवान्वयो लोके न लक्ष्याः पर्तोऽन्वयः (— nor does noble extraction *go beyond* wealth); Malāv. I, p. 1 यः परस्ताद्यतीनाम् (who surpasses all ascetics).

b.) of time: »after." M. 2, 122 अभिवादात्परम् (after the salutation), Panc. V, 58 मुहूर्तापरतः (after a moment), Utt. III, p. 38 स्तन्यत्यागात्परेण (after leaving the breast). So the frequent phrases अतः परम्, ततः परम् and the like.

Rem. 1. Occasionally they occur, when being attended by a genit., even while time-denoting. M. 8, 223 परेण दशाहस्य [Kull. = दशाहारूप्यम्], Ait. Br. 2, 33, 5 संवत्सरस्य परस्तात्.

Rem. 2. As परम् etc. answer to Latin *ultra*, so अवकृ is the equivalent of Lat. *citra*, denoting the side next to us. When time-denoting, अवकृ contrasted with परम् and the like is accordingly = »before;" then it may be construed with the ablative. M. 8, 30 प्रनक्षत्रामिकं दिक्यं रात्रा अवदं निधापयेत्। अवकृ अवदादेत्वामी परेण नृपतिहरेत् (property the owner of which has disappeared, must

be guarded by the king for three years. Before that term, the owner may reclaim it, afterwards it falls to the king).

174. „After” in time is often expressed by अद्यम् or अनन्तरम् अद्यम् and with ablative. Of them, अनन्तरम् commonly makes up the latter part of a compound adverb. Kumāras. 6, 93 अहाद्यम् (after three days), Ragh. 3, 7 पुराणपत्रापापमादनन्तरं लता (a creeper at the time it has lost its old foliage), Panc. 52 तस्य दर्शनानन्तरम् (after having seen her). So तदनन्तरम् (after this) and the like.

That the single ablative may occasionally express „after what time” has been stated above (99).

175. Another word for „after” is पश्चात्. When prepos., पश्चात् it complies with a genitive generally preceding, and is mostly used of space and rank. Kathās. 6, 134 अहं पाविशं मम पश्चात् प्रवर्कमि; Panc. 181 अस्य पश्चात् नायः सुहृत्ये (no friend I put after him).

Rem. „After” in space may also be denoted by words meaning „west of” as पश्चक्, by पृष्ठे (at the rear) and तप्तनेन (back). The last seems to be restricted to the old liturgical dialect.

176. [14]. The very opposite of पश्चात् is the old adverb पुरः, पुरः = *before* and its synonyms: a) the kindred पुरतः, पुर- पुरस्तात्, b) अग्रे and अग्रतः (literally „at the top, at the head”). When prepositions, they comply with genitive and are compounded. They are employed both of space and अग्रतः of time.

etc. Examples of पुरः etc. applied to space. Çāk. V ततः प्रविशन्ति मुनयः पुरश्चैषां कञ्जुकी पुरोहितश्च; Ägv. Grhy. 1, 11, 6 तस्य [पश्चोः] पुरस्तातुल्मुकं हृन्ति (before the victim they bear a blazing stick); Panc. 286 तस्या अग्रे निचिक्षेप [sc. पल्लवानि] (he cast the young shoots down before her). — As to their application to time see 178.

177. They are also often used to denote „in the presence of, under the eyes of” = Lat. *coram*. In the same way

समक्षम् and प्रत्यक्षम्. Moreover words, meaning „in the vicinity of” as संनिधौ etc.

Note the frequent employment of this turn with verbs of *saying*, *telling*, *promising*, even with those of *going*, *bringing*, *appearing* und the like. It is virtually the same to say तस्याये —, तस्य पुरतः, समीपे etc. कथयति (प्रति-शृणोति etc.) or तस्मै —, तस्य —, तं प्रति कथयति (प्रति-शृणोति etc.)

Examples: 1. — पुरः etc. = Lat. *coram*. Daq. 96 सा ताप्युरुषासामपूर्वं मम पुरस्तादयाचत्; Ratn. III, p. 67 हिया सर्वस्याये नमति¹⁾ वदनम् (for shame she lowers her face before everybody); Kathâs. 4, 79 सत्यं समक्षम-स्माकमनेनाङ्गीकृतं धनम् (forsooth in our presence he has avowed [as to] the money); Daq. 176 तस्याः पुरो हरोद् (— wept before her eyes).

2. — पुरः etc. with verbs of *saying*, *telling*, *bringing* etc. Kathâs. 27, 27 स राज्ञः पुरतः सर्वमब्दीत् (he told the king all); Panc. 274 तौ पित्रोऽग्रतो विहसन्तौ द्येष्ठभ्रातृचेष्टिमूचतुः; ibid. 25 the chacal says to the lion किं स्वामिपादानामये ऽसत्यं विज्ञाप्यते; Nala 1, 15 तस्याः समीपे तु नलं प्रशंसंसुः.... नैषधस्य समीपे तु दृश्यन्तीं पुनःपुनः; Kathâs. 25, 211 एतत्प्रतिज्ञाते स्वयं नरपतेः पुरः.... मया (I myself have promised so to the king). Panc. 277 पेटा राजाये नीता (the basket was brought to the king), Mahâv. I, p. 18 रामभद्रस्य पुरतः प्रादुर्भवतु तद्भुः = रामभद्राय [or °द्रस्य] प्रादुर्भवतुः.

Rem. The inverse of Lat. *coram*, viz. *clam* »at the back of, without the knowledge of“ is expressed by परोक्षम् or °क्षे, पृष्ठे, पृष्ठतः sim. Kathâs. 29, 73 सा सुषां.... पुत्रस्य परोक्षमकर्द्यत् (she illtreated her daughter-in-law without the knowledge of her son).²⁾

1) So I have mended the bad reading of mss. and edd. नयति.

2) In the brâhmaṇas परोक्षम्, °क्षात् when = *clam*, is also construed with instrum. Cat. Br. 1, 5, 2, 7 यज्ञमानेन परोक्षम्, Ait. Br. 3, 36, 5 अहिना बुद्ध्येन परोक्षात्.

178. When of time, पुरुः etc. agree likewise with a genitive¹⁾). Yet „before” in time is commonly not expressed by them, but rather by प्राक् or पूर्वम्, both complying with the ablative.

Examples *a.)* of time-denoting पुरुः etc. Çāk. VII happiness is said to be the consequence of the favour of mighty persons तत्र प्रसादस्य पुरस्तु संपदः (but your favour is anticipated by happiness), Mhbh. 1, 232, 1 पुरुतः कृच्छ्रकालस्य धीमाज्ञागति पूरुषः; — *b.)* of प्राक् and पूर्वम्. Çāk. V प्रागन्तरि क्षगमनात्स्वरमपत्यजातमन्यैद्वैः परमृता बलु पोषयन्ति; Ragh. 12, 35 अग्निगमनात्पूर्वम् (before approaching).

179. [16] **प्रति** with accusative is, relatively speaking, the most common among the so called prepositions. It generally denotes the direction towards, and for this reason it often is a concurrent idiom of the sole accusative, dative and locative. It is used *a)* with words of movement to signify the „whither,” *b)* in such turns, as *speaking to, bowing to, striving to, love —, hatred —, anger to* and the like, *c)* like the nimittasaptamī (147) to express „with respect to, on account of, concerning, about, on”, *d)* = „about,” to denote nearness in space or time, *e)* it has a distributive sense, in what case one is wont to compound **प्रति** with its noun, as प्रत्यहम् (every day).

As a rule, **प्रति** is put behind its noun, at least in prose.

Examples: *a)* Panc. 42 गृहं प्रति प्रतस्ये (he set out homeward), Daç. 30 गच्छन्तिदेशं प्रति; — methaphor. R. 2, 107, 11 गयेन यजमानेन

1) Note the ablative with अग्ने: M. 3, 114 अतिथिभ्योऽग्ने एवैतान्मोक्षयेत् „he must entertain them even before his guests” [Kullūka अतिथिभ्योऽग्ने पूर्वमतिथिभ्यः]

पितृन्पति (by Gaya, as he directed his worship to the *pitaras*).

b). Panc. 159 भणितं त्वां प्रति तथा; — R. 2, 52, 79 नदीं तां सह सौतया प्रणामत्वति संतुष्टः; — Mudr. I, p. 22 तद्वर्हणं प्रति यत्; — Çāk. III एवमुपालभ्यता ते न मां प्रलभुकोऽप्तः; — Çāk. VII सहर्थमचारिणं प्रति न त्वया भव्यः कार्यः; — R. 3, 54, 23 वैरं रामं प्रति; — Çāk. I मन्दोत्सुकोऽस्मि नगरगमनं प्रति.

c.) M. 8, 245 सीमां प्रति समुत्पन्ने विवादे (if a contest have arisen *about* some boundary); Nala 2, 6 चिन्तयामास तत्कार्यं सुमहत्त्वां सुतां प्रति (— *concerning* his daughter); Mālat. IX, p. 154 यियां तु मालतीं प्रति निराप्तोऽस्मि; Panc. 3 Vishnuçarman engages himself to make the king's sons नयशास्त्रं प्रत्यनन्यसदृशान्; Çāk. I किं तु लतु यथा वयमस्यामेवमियमयस्मान्त्रित्यात् (should she perhaps be disposed towards me, as I am to her?).

Rem. Note the phrase मां प्रति »in my opinion, for my part,« fr. *selon moi*. In full मां प्रति प्रतिभाति (it looks-, seems to me). Hitop. 100 तेन विना सकलाजनपूर्णोऽयं ग्रामो मां प्रत्यरुपयवत्प्रतिभाति.

d.) Mhbh. 1, 8, 7 अप्सरा मेनका.... तं गर्भम्.... उत्सर्ज यथाकालं स्थूल-केशाश्रमं प्रति (— *about* the hermitage of Sth.); M. 7, 182 मागर्णीर्षं प्रामे मासि यायाचात्रां महीपतिः। फाल्गुणं वाय चैत्रं वा मासो प्रति.

e). Panc. 286 तस्य वर्षं प्रति करुभयेकं प्रयच्छति (he gives him one camel a year); Yājñ. 1, 110 यज्ञं प्रति (at every sacrifice). — Compounded f. i. Çāk. I प्रतिपात्रायोधीतां यतः (let each actor do his duty), Bhojapr. 14 तस्यै रात्यं ददौ निजपुत्रेभ्यः प्रत्यक्मेकैकं ग्रामं दद्वा. A concurrent idiom is mentioned 158 R. 1.

180. Pāṇini enjoins also the *ablative* with प्रति, in two cases viz, P. 1, 4, 92; cp. when pointing out a) one's match or substitute, b) something given in exchange. The Kāçikā illustrates our rule by these examples: a). प्रदुमः: कृष्णात् उर्मिः or कृष्णातः प्रति (Pr. the match or substitute of K.), b). तिलेभ्यः प्रति यच्छति माषान् (in exchange of sesam he gives beans). I have nowhere met with instances of that construction in literature, but for one, I borrow textually from the Petr. Diet., viz. Mhbh. 3, 13287 उक्ताणां पह्ना सह श्रोदनेन अस्मात्कपोतात्पति ते नयन्तु. Yet there are several instances in the ancient Vedic dialect as well as in classic Sanskrit of an *accus.* with प्रति, when signifying the »match.« Rgv. 2, 1, 8 त्वं सहस्राणि ग्राता दशा प्रति (you are equal to

thousands etc.), Kathâs. 45, 400 न च प्रक्षत्स्वमिम् प्रति (nor are you a match for him).

181. [17] बहिः (outside, out) is the very opposite of अन्तः बहिः (165). It is more used as a mere adverb than as a preposition. In the latter case it complies with preceding *ablative*. Panc. 176 त्वं तलात् बहिर्भव (get out of the water), ibid. 291 तदृहाद् बहिर्निक्षान्तः. Or it may be the latter part of a compound: Utt. IV, p. 73 आश्रमबहिः.

Rem. Daç. 77 बहिः is construed with a genitive: अदर्शं च मार्गां ध्यासवर्तिनः कस्यापि क्षपणाकविहारस्य बहिः.... कंपापि क्षपणाकम्.

182. [18] विना (*without*) is construed with *instrumental*, P. 2, 3, विना. *accusative* or *ablative*. In prose it is commonly put behind 32. its case¹⁾, in poetry it often precedes

Examples: with *instrum.* Panc. 266 अहं त्वया विना नात्र वसुं प्राप्नोमि (I cannot live here without you); — with *accus.* Panc. 269 सा पुनर्न प्राप्ना त्वां विना स्थातुम् (but she cannot stay without you), R. 3, 9, 20 न विना याति तं लङ्घम् (he does not go abroad without that sword); — with *ablat.* Daç. 141 तातृशात् भाग्यरोधिविना (without such a store of happiness), Var. Brh. 44, 17 स जयति तदा नरेन्द्रः प्रातूनचिरादिना यत्पात्.

Rem. 1. Occasionally विना may have the meaning of »save, if not«. Panc. I, 42 विना मलयमन्यत्र चन्द्रं न प्रोहति, ibid. p. 244 न च रक्ताक्षं विना धीमान् (there is nobody wise but Raktâxa).

Rem. 2. Just as विना are construed पृथक् and नाना »apart from,« P. 2, 3, 32. Of नाना, when a prepos., I can quote no instance from literature, of पृथक् only with an ablat. Bhojapr. 27 राजधर्मः पृथग्विद्वद्भमाति (the king's duty lies outside the duty of the scholar), Prabodh. II, p. 34, Mudr. I, p. 48.

1) But not always. Mudr. VII, p. 223 f. i. विनैव युद्धादर्येषा पराजितम् it precedes, stress being laid upon it »even without striking a blow Your Excellence has vanquished.«

183. Separation is expressed by some more prepositions, as **अन्यत्र** and **अन्तरेण**, **अन्तरा**, **अन्यत्र**, **स्ते**, moreover by verbal periphrase (202, 2^o). About **अन्तरा** and **अन्तरेण** see 166.

अन्यत्र with *ablative* is „except, save,” in interrogative and negative sentences = „but;” **स्ते** is likewise P. 2, 3, 29. construed with *ablative* and generally it is also = „except, save,” sometimes = „by default of,” rarely = „without.”

Examples: of **अन्यत्र**. Mhbh. 1, 147, 20 न चैनानव्युधन्त नरा नगरवा-
सिनः। अन्यत्र विदुरामायात्त्वसात्त्वनकसत्त्वमात् (and nobody among the citizens
did know them, but —); Ch. Up. 6, 8, 4 तस्य कु मूलं स्वादन्यत्रान्तात् (and
where could be its root except in food?). The proper meaning of
अन्यत्र being of course »elsewhere,” the ablat., which attends on it,
is that of comparison (105).

of **स्ते**. 1. = save, except. Bhojapr. 27 कालिदासादृते इयं कर्ति न
मन्ये, Çak. III किं नु खलु मे वियादर्शनादृते प्ररपामन्यत् (what other relief
is there for me, except beholding my sweetheart?); — 2. = by
default of. R. 2, 66, 27 स्ते तु पुत्राद् दहनं महोपर्नारोचयन् (they did
not approve burning the king's body, no son of his being present);
Yâjñ. 2, 117 it is said that after the death of the mother her
daughters must have the succession स्ते ताम्यो इवयः (by default
of them, the descendants); — 3. Ch. Up. 5, 1, 8 कथमशक्तते मङ्गीवितुम्
(how did it forbear to live without me?).

Rem. Sometimes स्ते is construed with the *accusative*, especially in epic poetry. Nala 4, 26 प्रविशन्त च सां तत्र न कश्चिद् दूष्वान्नः। स्ते
तां पार्थिवसुताम्.

184. [19] Of **सह**, „with” and its synonyms **सम्म**, **साध्यम्**,
साक्षम् a full account has been given in the chapter on
the instrumental (58). Mostly they precede the instru-
mental, they are complying with, but they may also
be put behind or be separated from it by one or more

interjacent words'). As they are, when without noun-case, adverbs meaning 'together,' it is, exactly speaking, a pleonasm to put them to the instrumental, as the notion of concomitancy is already carried by that case.

Rem. Occasionally सह with instr. may even be expressive of the *instrument*. Kathâs. 37, 62 प्रज्वाल्याग्नि॑ सहेन्धनैः (after having inflamed the fire by combustibles). This idiom, though not of frequent occurrence in literature, must be very old, as it is met already in the Ath. Veda, see f. i. 8, 1, 11 दिव्यस्त्वा मा धामिक्युता सह (lest the Celestial burn thee with his lightning).

185. Compounding सह॑ with its noun is allowed. Yet in ^{P. 6, 3, 82.} सह॑ and स° in comp. most cases to सह॑° one substitutes स°, either of them being the former member of the compound. It is exactly the same to say रामः ससीतः or रामः सह॑ सीयता. An instance of interchanging सह॑ and स° may be Ven. II, p. 43 सह॑-भूत्यगां सत्त्वान्धवं सहमित्रं ससुतं सहानुजं। स्वबलेन निहन्ति.... पाण्डुसुतः सुयोधनम्.

Rem. 1. Some cases are taught by Pânini, where सह॑ is required to be the compound's former member, not स, some others in which on the contrary स must be used. Thus सह॑° is wanted a) in time-denoting adverbs as सहपूर्वक्लित् (the forenoon included), b) in blessings as अस्मै सहपूत्राय स्वस्ति भूयात् (hail to him with his son). Yet the phrases सवत्साय -, सगवे -, सहलाय स्वस्ति भूयात् are admitted as equally good as सहवत्साय and the rest.

But स° — not सह॑ — is required a) in all compound adverbs, not expressive of time, therefore exclusively in such terms as सरोषम् (with anger), सबहुमानम् (respectfully), Daç. 84 सलज्जश्च सहर्षश्च सर्संप्रमद्धा मामभागत (he addressed me in a manner adapted to his shame, to his joy and to his excitement) and so often; — b) in some special phrases, as सकलं द्योतिषमधीते — not सहकलं —, वेदः सवेदाङ्, and the like.

Rem. 2. साधम् and समम् are seldom compounded with their noun.

1) So f. i. Daç. 156 सह॑ विहृत्य राजकन्या, Ait. Br. 1, 13, 18 तैर्वैनं सहागमयति, R. 2, 95*, 29 गिरिपुच्चा पिनाकीव सह॑, etc.

If this be the case, they make up the latter member. Panc. 276 व्राक्षसमेव च ब्राह्मणो जीविता सा (with these very words the wife of the brahman was restored to life).

186. Finally we must mention some prepositions, not spoken

1. समया, of in the foregoing, viz. 1st समया and निकषा, both = निकषा

2. अभितः „near, about,” 2^{ly} अभितः, परितः, सर्वतः, समन्ततः:

etc. (round, about, on all sides), अभितः (on both sides). All

Vārtt.
on P.
2, 3, 2

of them agree with the *accusative*.

Examples: 1. Daç. 146 समया सौधभित्तिं.... प्रसुप्तमङ्गनाऽन्यलक्ष्यम्;

2. Kathās. 33, 113 अभितः क्षेत्रं पाशान्तर्क्षां; R. 2, 103, 21 सीता पुरस्ता-द्रुगतु त्वमेनामभितो वृत्तः; Kathās. 18, 5 तं समन्ताः परितो ब्रेमुर्मुखं यहगाणा इव (on his sides his vassals marched, like the hosts of stars round the polar-star).

Rem. 1. A genitive with अभितः, समन्ततः is rare, but it seems it is regular with समन्तात्. Panc. 185 तस्य न्यग्रोधस्य समन्तात्परिभ्रमति.

Rem. 2. In modern writings विष्वकू with gen. = »on all sides.”

II PERIPHRASE BY MEANS OF NOUN-CASES.

187. In the preceding paragraphs we have already dealt with such noun-cases as have got more or less the character of prepositions. Those, we will look upon now, have still retained as much of their original and proper significance as to consider them as nouns even from a syntactical point of view. Of course all of them comply with the genitive or may be the latter part of compounds.

Periphrase by means of noun-cases.

188. In the first place: the loc., acc. and abl. of nouns, अन्तिके, meaning *proximity*, *vicinity*, *neighbourhood* (as अन्तिक, समीप, सकाश, संनिधि) or the *side* (पार्श्व) and similar, are a means for expressing „near; to, towards; from.”

समीप and
other
words
of prox-

*mity, when
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and the
like*

This periphrase is especially employed to signify a moving towards or from a *person*. „He has come to me” मदन्तिकं [or के] आगतः or मत्सकाशम्, मत्समीपम्, मत्पार्श्वम् etc., „he is gone from me” मत्पार्श्वदिपयातः etc.

Examples: 1. moving to a *person*. Accus. and locat. of the periphrasing noun. — *antika*: Daç. 19 आलं... भवदन्तिकमानीतवानस्मि, Panc. 269 तवान्तिके तमानेष्यामि; — *sak्षेपा*: Mrech. III, p. 125 मैत्रेय गच्छ वसन्तसेनायाः सकाशम् (M., go to V.), Panc. 262 अहं त्वसकाशो मैत्र्यर्थमागतः (I have come to you for friendship); — *samipa*: Hit. 22 अस्य समीप-युगमच्छामि, Panc. 178 भूयोऽपि सत्वरं चित्राङ्गुसमीपे गतः; — *pārçva*: Panc. 257 बानरपार्श्वमगमत, ibid. 55 बगवान्नारायणः कन्यकापार्श्वेऽभ्येति; — *samnidhi*: Daç. 133 आदाय चैनं मम पित्रोः संनिधिमनैषम्; — *nikata*: Kathās. 24, 66 ब्राह्मणं तं विसृष्टब्रान्... दुहितुर्निकटं तदा (then he allowed that brahman to go to his daughter), Bhojapr. 60 राजनिकटे नीतः; — *abhyarna*: Daç. 36 ब्रनितां... मत्पितुरभ्यर्थामभिगमत्वा (conducted the woman to my father and —); — *upakantha*: Daç. 39 तदुपकण्ठमुपेत्य. This list may easily be enlarged. From the archaic dialect I add an instance of अथ being equivalent with पार्श्व. Ch. Up. 5, 3, 4 स हायस्तः पितुरभ्येत्य (he went sorrowful to his father).

2. moving from a *person*. Ablat. of the periphrasing noun. — Kathās. 10, 26 अदृतः सह तैर्मित्रैस्तस्तमीपादपात्तरत् (Grīd. with his friends withdrew from him), Ragh. 5, 24 एवोः सकोप्त्रादनवाय कामं। गतः (gone from Raghu, without having obtained his desire), Mrech. X, p. 375 अपनीयतामयं चारुदत्तपार्श्वत्.

3. Staying near. Locat. of the periphrasing noun. — Åçv. Grhy. 1, 18, 7 स्थित्वाहःप्रेषमाचार्यसकाशो वाचं विसुङ्गेत, Panc. 277 कूपोपकाप्ते विआन्तो ब्राह्मणः, ibid. 160 धरलगृहपार्श्वे = »near the white house.“ When attending on persons, the periphrasing nouns may of course be = »in the presence of,“ thus being synonymous with पुरा, अग्रे and the like (177). Hence they may occasionally denote the person addressed to. R. 3, 10, 9 इति मया व्याहृतं द्विःसंनिधौ (so I have spoken to the brahmans).

Rem. 1. By so called syntactic analogy सकाशात् is occasionally construed with the abl. instead of the gen. of the noun, it qualifies.

Varāh. Brh. 104, 12 चौरकुमारकेयो भौमः सकाशात्कलमादधाति (Mars takes away the fruit of thieves and princes).

Rem. 2. Kathās. 25, 129 we have अन्तिकेन = »near,” प्रमाणस्यान्तिकेन त.... अप्युपोद्धिरम्.

Rem. 3. पार्वतः, समीपतः, सकाशातः sometimes have the worth of ablatives, but sometimes also that of locatives, f. i. Kathās. 32, 99 अस्तीहेत्तु-नतो नाम पुरो तस्याश्च पार्वतः। नदो (— and at its side a river), cp. Nala 6, 4.

189. Moreover **सकाशात्** — and also, but not so often, अन्तिकात् सकाशात् and पार्वतः — serves also to periphrase many other kinds of ablative, especially if = „from the side of *a person*”.

So Panc. 28 स्वामिनः सकाशाद्भयद्विष्णुपा दाषयितव्या [sc. त्वया] (you must procure me safety from the side of your master), ibid. 137 भोग्निं-त्रयोदस्य मदा तव सकाशात्पाशमोक्षाणं दृष्टं। तेन सम नहतो प्रीतिः संकाता। तत्कदाचिन्मापि व्रन्धने जाते तव पार्वतिन्मुक्तिन्मवति (well, I have seen how you have loosened Citragrīva of his fetters, and I was much pleased at this, for I too, if perchance I should get into captivity, may be released from your side); — to receive from: Mrech. X, p. 341 इच्छाम्यहं भवतः सकाशात्प्रतिग्रहं कर्तुम्; — to ask from: Panc. 75 मदा तत्सकाशाङ्गोत्तनमर्थनीयम्; — to learn from: M. 2, 20 एतद्देशप्रसूतस्य सकाशाद्यजन्मनः। स्वंस्वं चतिं शिक्षेरन्पृथिव्यां सर्वमानवाः; — to buy from: M. 9, 174 क्रीपीयायस्वपत्यार्थ नातापित्रोर्यमनिकात्। स क्रीतकः सुतस्तस्य (he whom somebody has bought from his parents that he might be instead of a son, is called his *bought son*); — to be borne from: Panc. 318 सम कन्यां दास्यति तत्सकाशायुत्रो मे भविष्यति (he will give me his daughter, of her I shall have a son). — Abl. of comparison: Panc. 271 अततं संमानादिभिः सर्वेषां राजपुत्राणां सकाशाद्विग्रेष्वप्रसादेन पश्यति (from this time he looked on him with favour above all rajputs, showing his grace by marks of honour and the like), Vajracched. p. 16 अस्य ललु पुण्यस्कन्धत्यान्तिकादसौ पौर्वकः पुण्यस्कन्धः प्रततमोमपि कलां नार्हति (forsooth, if compared to the foresaid bulk of good works, this second bulk of good works is not equal to the hundredth part of it).

190. In the same way the loc., acc. and abl. of **अन्तर्**, अन्तर्य, **मध्य**, sim. may periphrase the being or the getting „within,” the moving , from within.”

a.) being within. Panc. 259 अस्ति समुद्रान्तर अस्मद्दृहम्; ibid. 67 कूपमध्य आत्मनः प्रतिबिम्बं ददर्श; — b.) getting within. Panc. 246 ब्राह्मणानामन्तरमप्तान्तः (he disappeared in a crowd of brahmans); ibid. 39 रात्रौ मठमध्ये न प्रवेष्ट्यम्; — c.) coming from within. Panc. 38 नक्षत्रिनं कक्षान्तरात्मां मात्रां न मुच्छति (never at day nor at night he draws the money out of his belt), ibid. 70 ततः प्रतिशब्देन कूपमध्याद् द्विगुणात्रो नादः समुच्छितः (then, the echo caused a noise twice as heavy to go up from the interior of the pit).

Rem. अन्तरे may occasionally be == „with respect to, concerning.” So R. 2, 90, 16; ep. the same meaning of अन्तरे 166, 4°. As to मध्येन see 167.

191. मध्ये and मध्यात् are often used in a partitive sense; then they are concurrent idioms of the partitive cases, see 116, Rem. 2. Panc. 120 आवयोर्मध्ये यशोरस्तं कथय; ibid. 86 तेपां मध्यात्काकः प्रोक्ताच (among them, the crow spoke).

192. The locative denoting „on or in what spot”, is often specified by means of such words as °देश, °उद्देश, °तले, °तटे, °पृष्ठे etc. serving for peri-phrase of the locative. When translating such tatpurushas, these latter members must generally be rendered by prepositions: *in*, *upon*, *over* etc. Pat. I, 123 धूमः स आकाशादेशे निवाते नैव तिर्यगच्छति नावागवरोहति (that smoke being in the atmosphere, it does not go athwart, if the air be calm, nor falls down), Daç. 169 कमप्यवनिपृष्ठे विच्छेष्मानं पुरुषमद्राक्षीत् (he saw somebody moving on the earth).

Rem. Likewise विषये may periphrase the metaphorical sense of the locative, as Bhâg. Pur. 1, 4, 13 मन्ये त्वां विषये वाचां स्नातम् (I think you are accomplished in grammar), Panc. 173 धनविषये संतापे न कार्यः (one must not be grieved for the sake of earthly goods). So often अत्र विषये »in this respect.”

193. Several periphrasing words may signify *for the sake of, because of, for*, viz. 1 कृते, used almost as a real

कृते, हेतोः; preposition, 2. हेतोः the ablative¹⁾ of हेतु „motive,” 3. अर्थ, निमित्त, कारण अर्थम्, अर्थायि and अर्थे, the acc., dat. and loc. of अर्थ etc., expressive of cause, motive, aim. and कारण „cause, motive.” They are construed with preceding genitive, if they do not make up the latter part of a compound.

Examples: 1. कृते. — Panc. IV, 29 न स्वल्पस्य कृते भूरि नाशयेत् (one must not spend much for the sake of little); Mṛcch. IV, p. 131 मया खलु मदनिकायाः कृते साहसमनुष्ठितम्; Panc. IV, 51 वाक्कृते रासमो हतः (the ass was killed for his voice).

2. हेतोः. — Bhagavadgītā 1, 35 एताम् हनुमिच्छामि.... शपि त्रैलोक्यराज्यस्य हेतोः किं तु महीकृते (them I would not kill.... not even for the sake of the realm of the three worlds, how much less for the possession of land); Gāk. V स्वसुखनिर्भिलापः लियसे लोकहेतोः (while not caring for your own pleasure, you tire yourself for the sake of your people); Ragh. 2, 47 अल्पस्य हेतोर्बहु हातुमिच्छविचारमूळः प्रतिभासि मे त्वम् (you seem to me a thoughtless fool, that you desire to give up much for a trifle); Mālat. IV, p. 65 जीवितत्रापाहेतोः = जीवितत्रापाय. — Note कस्य हेतोः (why?), कस्यापि हेतोः (for some motive) and the like.

1) It is not quite plain, how Pāṇini did account for हेतोः. Yet, his commentators and followers consider it a *genitive*, and it is very likely, he has thought so himself. At least, we may draw the inference. After having taught in his sūtra 2, 3, 26 षष्ठी हेतुप्रयोगो, that is »the genitive is required [instead of the instrum. of causality] when employing हेतु“, he adds this clause (s. 27) सर्वनाम्भस्तृतीया च »but in the case of a pronoun of the class *sarva* etc., either the gen. or the instrum.“ With the said pronouns it is therefore allowed to use two idioms promiscuously — f. i. कस्य हेतोः and केन हेतुना —, but for the rest the only idiom available is that, which is exemplified by पुरुषस्य हेतोः. Now, as केन and हेतुना are *both* instrumentals, it is but consistent that of कस्य हेतोः, the parallel idiom, *both* elements are meant as genitives. Then, of course पुरुषस्य हेतोः must also be considered as genitives both. The very words of Pāṇini do not admit of another interpretation.

3. a.) अर्थम्. — Panc. 169 जलार्थं तदेव पुलिनमवतीर्पः (he is gone to the same bank for water), ibid. 212 उलूकाधिपो वायसवथार्थं प्रचलितः (— set out in order to kill the crows), Mr. eech. III, p. 116 मदनिकाया निष्कायणार्थं वसन्तसेनागृहं गच्छामि; R. 3, 35, 34 अमृतानयनार्थं चकार मतिम् (he made up his mind to fetch the amrta). It is plain, that अर्थम् is in all such phrases the equivalent of a final dative. Cp. 87.

b.) अर्थायि. — Mhbh. 1, 144, 17 न गद्येयुरस्यान्वै पाएउवाययि कर्हिच्चित् (they will not reprove us for the sake of the Pāṇḍavas); Panc. III, 178 एक एव हितार्थाय तेजस्वी पार्थिवो भूवः (no ruler but a monarch promotes the welfare of his country), here हितार्थाय is = हिताय, cp. Nala 13, 19.

c.) अर्थे. — Mr. eech. III, p. 116 गणिकार्थे ब्राह्मणाकुलं तमसि पातितम्, Panc. 325 आपदर्थे धनमित्रसंग्रहः क्रियते (it is for evil days, that wealth and friends are sought after), R. 2, 118, 53 ऊर्मिला भायर्थे लक्ष्मणस्यापि दत्ता (U. has been given to L. to be his wife) [भायर्थे accordingly = भायर्थै or भायरि, cp. ibid. 3, 34, 21; Mhbh. 1, 14, 7].

4. निमित्तम् etc. — Daq. 25 महीसुरनिमित्तं गतजोवितोऽभूत् (he has died for a brahman), Panc. 228 वृत्तैललवणातपुलादिक्रियनिमित्तं सपरिवारा गता, Mhbh. 12, 342, 23 अहल्यार्थणनिमित्तं हि गोतमाङ्गिष्ठमशुतामिन्दः प्राप्तः (it is because of his adultery with Ahalyā, that Indra got a reddish

But however great the authority of Pāṇini may be, as it is, when he states facts and describes phenomena, there is no plausible reason to follow it, where his explication of them is wrong. To him, who did not know but one language, हेतोः could appear as a genitive, but for us, who have the opportunity of comparing similar idioms in different languages, f. ex. Latin *causā* and *gratiā*, English *because of*, it is impossible not to take हेतोः for an *ablative of causality*. By doing so we account for the idiom in question in a quite satisfactory manner. Therefore कस्य हेतोः is to be compared with Latin *cujus rei causa*, not with *qua de causa*, the Sanskrit equivalent of which is कस्मादेतोः.

कस्मादेतोः reminds me of the वृत्त. on P. 2, 3, 27 निमित्तकारपाहेतुष सवर्तिं प्रायदर्शनम्. This precept is strictly true by itself — the word प्राय shows sufficiently that it must not be urged too much — but it cannot be said with some reason, Pāṇini has left out this rule, as he did not want to enjoin it at all.

beard from the side of Gautama); — R. 2, 90, 12 नियुक्तः स्त्रीनिमित्तं पित्रासो (he, being enjoined by his father because of a woman —); — Nala 4, 4 विषमन्त्विं गतं रक्षुमास्यास्ये तत्र कारुण्यात् (for you I will take poison etc.)

194. The foresaid apparatus for expressing the *purpose*; the *aim*, the *motive*, the *sake*, though the most common, is not the sole, अर्थ, निमित्त, कारण, मूल, हेतु etc. serving also for this purpose, when being part of a bahuvrīhi. Daç. 75 f. i. विस्मयहर्षमूलः कोलाह्लो लोकस्योद्दितिहित (from astonishment and joy people burst out into clamour). A fair sample of manifoldness of expression we have in these lines from the Rāmāyaṇa

न शोभार्थविमो वाहू न धनुर्मूषणाय मे

नास्तिरात्रन्धनावायं न प्रारुः स्तम्भहेतवः (2, 23, 31),

in each *pāda* a different way has been followed to signify the aim. In the first अर्थ is the latter member of a bahuvrīhi, in the fourth हेतु, in the second the dative of the aim has been used, and the third has periphrase by means of अर्थात्. Cp. R. 3, 43, 17; Nala 14, 19.

Rem. It is plain that datives as अर्थात्, निमित्ताय, हेतवे will signify but the *purpose* or *aim*, whereas ablatives as कारुण्यात्, instrumentals as निमित्तेन, compounds in °मूल are only expressive of the *cause*. But in some of the foresaid implements for periphrase, as कृते, अर्थम्, निमित्तम्, हेतोः, the contrast, which does logically exist between the conceptions »aim“ and »cause“ is not to be found. Strictly speaking, they are standing on the neuter territory of the »motive“ which partakes of both. See the examples given.

195. The *cause* — either material or efficient — is moreover वशात् often periphrased by वशात् (or वशेन) liter. „by the वशात् rule of“ and वलात् (or वलेन) liter. „by the power of.“

Panc. 43 कथं मवापानवशादप्रस्तुतं वहसि, ibid. 327 दैववशात्संपदते नृपां शुभाशुभम्; Var. Brh. 2, 4 आतादयेनिलकंगवशेन पात्म (he may perhaps reach the other side by the strength of the wind); Kathās. 12, 59 आत्मनः

अर्थात् युक्तिवलाद् व्यावौगमन्त्रयाः (Yaug. made himself invisible by sorcery).

196. The *agent*, *instrument*, *means* may be periphrased by such words as द्वारेण (by means of), मार्गेण (by way of), परम्परया (by a continual line of), मुखेन and वचनेन or मुखात्, वचनात् (by mouth of), प्रोगेन or प्रोगात् (by exercising, practising), अनुसारेण (agreeably to), sim. Prabodh. II, p. 35 तेन [sc. चाकाकिण] च ज्ञियोगप्रिव्यद्वारेणाम्भिन्नेके बहुली-कृतं तन्त्रम् (and he has spread his doctrine by his disciples and the disciples of them); Panc. 239 आकाशमार्गेण प्रायात् (he went off *through* the sky); Mrcch. VIII, p. 255 यदि पुनर्गानपरम्परया नगरीमुज्जिविनीं प्रविश्वारः (but if we entered the city of U. by following the line of groves); Panc. 56 स राजा देवोमुखेन तां दुहितरमुवाच; Çak. II रक्षायेगाद-यमपि तपः प्रत्यहं संचितोति (he too [the king] earns *tapas* day after day by his giving protection); Panc. 126 कोपि विप्रो महाविद्वान्परं पूर्वजन्म-योगेन चोरो वर्तते (— but *because of* deeds, done in a former existence he was a thief); Bhojapr. 3 ब्रह्मि स्वमत्यनुसारेण (I speak *according to* my opinion).

III. PERIPHRASE BY MEANS OF PARTICIPLES, GERUNDS AND THE LIKE.

197. Some participles in ^०त may serve the want of periphrase, as :

गत 1. गत, often used as an equivalent of the locative, as it may be rendered by *in*, *into*, *to*, *towards*, Panc. 155 आवयोहृ-स्तगतं जातम् (it has come *into* our hand), Mâlav. I, p. 12 गवाक्षगता तिष्ठति (she stands *at* the window), M. 2, 218 गुरुगतां विद्यां शुश्रूषुरधिगच्छति, here गुरुगता विद्या = गुरो विद्या »the wisdom which dwells in his teacher.« Panc. 272 a lion takes up the helpless young of a chacal holding it between his teeth दंडामध्यगतं कृत्वा = दंडामध्ये कृत्वा. Likewise R. 3, 46, 6 जनस्थानगता द्रुमाः = जनस्थाने सन्तो द्रुमाः »the trees in Jan.«

Examples of गत, periphrasing the nimittasaptamī (147). R. 3, 43, 48 पश्य लक्ष्मणा वैदेह्या मृगात्वचि गतां स्पृहाम् (Laxmana, look how fond Sītā is of the skin of the antelope), Çāk. I सखीगतं किमपि पृच्छामः (I will ask something concerning your friend).

Rem. Occasionally संस्कृत, आस्त्रित and the like are used in this manner. See f. i. R. 3, 11, 65 and 3, 54, 26.

198. 2. Such as are expressive of *concomitancy* or the contrary of it, as सहित, युक्त, when = „with,” रद्धित, द्वीन, when = „without.” It is a matter of course, that we have the right of speaking of them as periphrasing case-relations only in such cases, as where the original and proper meaning of these participles has faded away in so far as not to admit of their being translated by English participles. With them may be remembered the adjective सनाय, which is often almost equivalent to our »with,” as Panc. 62 अस्ति.... नातिद्वारे प्रमूत्तरलसनायं सरः (a lake with much water).

Rem. To them we may add वीत, अपगत, विगत and the like, when being the first members of bahuvrīhis as अपगतभय = »fearless,” Dac. 25 वीतदयः »pityless.”

3. Some participles in the neuter gender may be met with occasionally, used as adverbs with a prepositional function. Mhbh. 1, 115, 11 अज्ञातं धूतराष्ट्रस्य (without the knowledge of Dhr.); Panc. 272 तेन भूम्जा स कुम्भकारः प्रस्तावात्मुगतं पृष्ठः (in the course of the conversation the king asked the potter). Cp. Kathās. 39, 167.

199. To them we may subjoin, as they do duty of ^{अभिमुख} उन्मुख, ^{उन्मुख} संमुख, the adjectives अभिमुख, उन्मुख, संमुख, when pointing out the direction of a movement. Then their proper meaning „[having] the face [turned] to” has dwindled down to a mere *to* or *towards* = प्रति. They are often used so, either as adjectives, or adverbially. — Examples of adjective: Panc. 208 स्वपुराभिमुखः प्रतस्थे which is identical with स्वपुरं (or स्वपुरं प्रति) प्रतस्थे; ibid. 299 गातुः संमुखो गतः = गातुः सकाशे गतः; — of adverb: Panc. 64 सा स्वगृहाभिमुखं प्रतस्थ.

200. A similar periphrase is exhibited by the gerund **उद्दिश्य**, as it is expressive of the aim the action is pointing at. Therefore **उद्दिश्य** may serve almost the same purpose as **प्रति**, and is available as well in figurative as in literal sense. So Panc. 210 स्वगृहमुद्दिश्य प्रपत्तायितः (he fled to his home), Mudr. I, p. 8 ब्राह्मणानुद्दिश्य पाकः (the cooking for the brahmans). In the former instance the mere accus. स्वगृहम् would suffice, in the latter the gen. or dat. ब्राह्मणानाम् or °पांयः.

Other examples: R. 3, 11, 44 रामः] प्रतस्येऽगस्त्यमुद्दिश्य (- to Agastya), Kâd. I, p. 19 राजान्मुद्दिश्यायामिमां पपाठ ([the bird] pronounced this अर्या with regard to the king), R. 3, 38, 13 वज्रमुद्दिश्य दीक्षितः, Panc. 82 निषिद्धमुद्दिश्य प्रकुप्यति, (he is angry for some cause), Çâk. V किमु-
द्दिश्य भगवता काश्ययेन मत्सकाश्रमृष्य: प्रेरिताः स्युः (for what purpose — ?), etc.

Rem. Like उद्दिश्य it is also said समुद्दिश्य or one makes use of kindred nouns, as उद्देशेन, समुद्देशेन, उद्देशात् all = »with regard to.”

201. Some other gerunds, as **पुरस्कृत्य, मध्येकृत्य, अधि-
कृत्य, आश्रित्य, उपेत्य, संख्याय** may be used in a similar way, viz. to signify *in regard of, with respect to, concerning, about* sim.

Gerunds, expressive of „about in regard of” sim., as etc. Examples: Panc. IV, 70 मित्रां च पुरस्कृत्य किञ्चिद्वच्यामि तच्छृणु (I will say something about the friendship, hear it); Çâk. II अहं तु तामेव श्रालुन्तलामधिकृत्य ब्रवीमि (but I say so only in regard of the fore-said Ç.), ibid. I ग्रीष्मसमयमधिकृत्य गीयताम् (sing of the hot season); R. 2, 9, 60 उवाच कुञ्जा भरतस्य मातरं हितं वचो रामसुपेत्य चाहितम् (Kubjâ spoke well as far as her words regarded the mother of Bharata, but not well with respect to Râma); ibid. 2, 40, 14 वनवासं हि संख्याय वासांस्याभरणानि च। भर्तारमनुगच्छन्त्यै सीतायै प्रवशुरो ददौ (in regard of the life in the forest, her father-in-law gave to Sîtâ —).

202. Among the other gerunds, which may in some degree or other do duty of prepositions, we notice:

other gerunds.

1. those, expressing concomitancy, as **आदाय** and **गृहीत्वा**, when = „with;”
2. such as are expressive of separation, as **मुक्ता**, **वर्जयित्वा**, **परित्यज्य** sim., as they are = „save, except, but for;”
3. such as serve to denote the instrument, means, manner, in short, to periphrase the third case, as **आस्थाय**, **द्वारीकृत्य**, **अवलम्ब्य**, **अधिष्ठाय**;
4. **विहाय** and **अतीत्य** when = Lat. *prae* „in preference to;”

5. **आरभ्य** „since.”

आदाय, Examples: of 1. — Çak. III ततः प्रविशति कुशानादाय यज्ञमानशिष्यः **गृहीत्वा**. (enters a sacrificer's disciple with kuçagrass); Panc. 173 विज्ञमादाय समायातः (he came with money); R. 3, 24, 12 गृहीत्वा वैदेहीं गुहामाश्रय (retire with Sítá into a cavern). — They are especially of use to point out the attributes or tools one takes along. Panc. III, 143 स [लुभ्यकः] पञ्चरकमादाय पाञ्चं च लगुर्त तथा। नित्यमेव वर्त्तते याति; Kathás. 21, 134.

मुक्ता, वर्जयित्वा, वर्जयत्य. of 2. — Panc. 203 धर्मं मुक्ता नान्या गतिरस्ति (there is no other path, *except* duty); R. 1, 67, 19 निषेतुश्च नराः सर्वे तेन शब्देन मोहिताः। वर्जयित्वा स्तिवद्य. मुनिवरं राजानं तो च राघवों (and all the people fell down, confounded by that sound, *save* Viçvámitra, Janaka and the two Raghuides); Panc. 273 मयाचैनं शृगालप्रिणुं परित्यज्य न किञ्चित्सन्तुमासादितम् (I have caught to day not a single animal *except* this brat of a chacal).

वर्त्तम्. NB. Another implement of the same purport as **मुक्ता** etc. is **वर्जय**, always making up the latter part of a compound adverb. Var. Brh. 47, 28 यद्विस्तरेण कथितं मुनिभिस्तदस्मिन्। सर्वं मया निगदितं पुनरुक्तवर्जयम् (all that has been told at large by the old seers, I have explained, *save* the repetitions).

आस्थाय. of 3. — R. 1, 16, 2 उपायः को वथे तस्य राज्ञसाधितपेः सुराः। यमहं तं समास्थाय निहन्यामृषिकापटकम् (what way, ye gods, may lead to the death of that prince of Râkasas, *by* which means I may kill the disturber

of holy men?); Mudr. IV, p. 136 न वयममान्यराज्ञसद्वारेण [cp. 196] कुमारमान्यामहे किं तु कुमारस्य सेनापतिं द्वारोकूत्य (we do not approach the Prince by the interference of Minister Rāksasa but by that of the Commander of the Prince's Army); Mālav. II, p. 45 राजा दत्त-क्षिप्यमवलम्ब्य = सदाचिन्तिएयम् »courteously».

Likewise the participle आस्यत् Panc. I, 243 नृपतिलोकान्पालयेद्वारा-मास्यतः = यत्नेन लोकान्पालयेत्.

विहाय, of 4. — Çāk. II. सूख ब्रन्यमेव भागधेयमेते तपस्त्विनो निर्वपन्ति यो रत्नराश्री-अतीत्य. नपि विहायाभिनन्दयते (fool, these holy men strew about a quite different tribute, which has a greater value than even heaps of precious stones); R. 2, 94, 26 अतोत्यैवोत्तरान्कुर्वन्। पर्वतश्चित्रकूटोऽसौ बहु-मूलकलोटकः (Mount Citrakūta has even more roots, fruits and water than the land of the Hyperboreans).

of 5: have been given already 170.

Rem. This list is not complete. It may happen that some more gerunds are occasionally to be rendered by English prepositions or prepositional phrases. So अनादृत्य may admit of the translation अवदृम्य, »in spite of,« अवदृय may be = Lat. *ob*, as R. 3, 18, 15 where etc. Çūrpanākhā speaks so to Rāma इमां विद्वां.... वृद्धां भार्यामवदृम्य न मां त्वं बहु मन्यसे (it is for that old and ugly wife you do not esteem me), etc.

203. In determining the site of some locality gerunds are often used, which admit of being rendered by prepositions. R. 2, 80, 21 जाह्नवीं तु समासाय [राजमार्गः] (the highway is along the Ganges). Kāçikā on P. 3, 4, 20¹) gives these instances: अप्राप्य नदीं पर्वतः स्थितः। अतिक्रम्य तु पर्वतं नदीं स्थिता (the mount is before the river, but the river is beyond the mount).

CHAPTER X. Compounds.

204. In western languages compounds are not considered a topic of Syntax. The fact of their being made up

1) The rule of Pānini treats only of this idiom when expressive of the notions »beyond« and »before.«

Compounds a
topic of
Syntax.

of two or more self-existent words — however important for the etymologist — has little or nothing to do with their employment in speaking or writing. In Sanskrit it must be otherwise. Keeping apart such compounds as have got any special meaning, which stamps them to unities¹⁾, there exists in that language an almost illimitable freedom of expressing any kind of relations, grammatical or logical, by the way of compounding. Every moment the speaker and especially the writer of Sanskrit may have the opportunity of substituting compounds to the analytical mode of expression. For this reason, Sanskrit Syntax has to deal with compounds, as far as regards giving an account of the part they are acting in the phraseology and of the modes and ways how to employ them, whereas it is a topic of Sanskrit Etymology to expound their structure and their outer shape.

The three great classes of compounds, set up by vernacular grammar, are dvandva, tatpurusha, bahuvrīhi. They include nearly all varieties as well of the simple compounds, which are made up of but two non-compound words, as of those, which are most intricate and of an immoderate length. Outside of them, there remains only the class of such compounds as are produced by putting together the preposition + the noun-case depending on it, as आकाशम् etc. (152)²⁾; in most cases

1) Such as हिमालय when the name of the mountain, महात्मन् »noble,« ब्रह्मा »brahman,« सप्तर्षयः the well-known constellation, अब्दला »woman,« and the like.

2) WHITNEY *Sanskrit Grammar* § 1310 calls them »prepositional compounds.«

this fourth class coincides with the *avyayibhâva* of vernacular grammar¹⁾.

1. DVANDVA.

205. The **dvandva** serves to express concatenation and <sup>P. 2, 2,
29.</sup> addition. Two or more nouns linked to another by „and“ may be united into a dvandva. So instead of saying रामो लक्ष्मणश्च we may use the dvandva रामलक्ष्मणौ, instead of स्त्रियो बालाश्च वृद्धाश्च it may be said स्त्रीबालवृद्धाः.

Rem. In the archaic dialect the freedom of making dvandvas was very little. At least in the vaidik writings dvandvas are almost bound to set formulae and do never consist of more than two members. Most of them are dvandvas of divinities, especially in the mantras, such as मित्रावरुणा, इन्द्रामौ. See WHITNEY, *Sanskrit Grammar* § 1255 and 1256.

206. The dvandva has the gender of its last member. Its number is determined by the real number of the persons or things, comprised by it. Panc. I, 4 अजातसृतमूर्खेभ्यो मृताजातौ सुतौ वर्षम् (from the three classes of sons: 1 not born at all, 2 sons died, 3. blockheads, the first and second classes are to be preferred), ibid. p. 195 प्रापान्तिकं सदैव वायसोलूकानं वैरम् (there always is a deadly hatred between crows and owls), Harshac. p. 28 नृत्यगोतवादित्रेषुब्राह्मणाः (no strangers to dancing, singing and playing

1) All *compound adverbs*, the former member of which is an indeclinable word, are comprehended by the general appellation *avyayibhâva* (P. 2, 1, 5-16). Moreover this category contains some few kinds of compound adverbs, whose former member is a noun-case or an adj.; they are summed up by Pâṇini (2, 1, 17-21). — But *compound adjectives* are never styled *avyayibhâva*, even if their former member be an indeclinable word. So for example when saying रामः ससीतः, we have a »prepositional compound« indeed, ससीतः: being = सह सीतया, but not an *avyayibhâva*.

on instruments). As the number of the members is illimited, we may have such long dvandvas as f. i. Nala 1, 28 वर्यं हि देवगन्धर्वमानुषो-
रुगराज्ञसान्दृष्टवन्तः etc.

But if the dvandva is to represent a real unity or if not individuals but categories are linked together, it generally is a neuter and a singular. So it is said पुत्रपौत्रम् (children and grandchildren), गवाश्वम् (kine and horses), आराशस्त्रि (awl and knife).

Rem. 1. A full and exhaustive account on this subject is given by Pāṇini (2, 4, 2-17) and his commentators. They distinguish between those cases where the dvandva must be a singular and a neuter, those where it must not be so, and those in which it is allowed to use either idiom optionally. So, among others, the singular of the neuter is of necessity with dvandvas signifying parts either of the body or of musical instruments or of the army, as पाणिपादम्, रथिकपादात्मम्, likewise if names of rivers and countries, when of different gender, are linked together, as नद्याप्रोपाम्, कुरुक्षुर्ज्ञेयम्. On the other hand, dvandvas made up of nouns denoting animate beings are not allowed to be put in the singular number, save a.) very small animals, as दंशमग्राकम्, b.) such as by their nature are living in eternal mutual enmity, as मातरि-
मूषकम्, गोव्यावृत्तम्, c.) classes of cūdras, not considered abject¹), as तत्त्वायस्करम्, d.) some others as गवाश्वम्, पुत्रपौत्रम्, ऋचण्डात्मम्, श्वीकुमा-
रम्. — Dvandvas of contrasting qualities or things are optionally put in the singular or in the dual, as सुखदुःखम् or °ले, श्रीतोषाम् or
०ले. And so on.

Rem. 2. It is forbidden to compound a genus with its species. See Pat. I, p. 252.

Rem. 3. Instead of the dvandva मातापितरौ the simple पितरौ may be used (so f. i. Ragh. 1, 1 ज्ञातः पितरौ वन्दे पार्वतीपरमेश्वरौ). Likewise प. 1, 2, 70
प्रवशुरौ is synonymous with प्रवश्वशुरौ, see f. i. Kathás. 58, 89. — and 71.

1) P. 2, 4, 10 शूद्रापामनिर्वसितानाम्. Kāś. यैमुक्ते पात्रं संस्कारेपापि न श्रुथ्यति
न निर्वसितः

Dvandvas = »brother and sister,» »son and daughter» are not used, P. 2, 1, 68. here आतरौ, पुत्रौ are of necessity. — Cp. Latin *soceri* = *socer et socrus*, *fratres* = *frater et soror*.

Rem. 4. As to the order, to be followed in putting together the links of a dvandva, fixed rules cannot be given. Yet it is common to put at the head either the themes ending in इ or उ, or those commencing by a vowel while ending in अ, or the shortest.

P. 2, 2,
32-34.

207. Besides its most common duty of expressing coordination, the dvandva is also available, if „and” connects persons or things standing in mutual relation with one another. Another species is the distributive dvandva.

Its significance.

Examples of the dvandva of relationship. — R. 3, 27, 10 संप्रहारस्तुमुलो रामत्रिष्णिरसोस्तदा: संबूधातिवलिनोः सिंहकुञ्जरयोरिव (then a wild battle began between Râma and Triçiras, both of extraordinary strength, as if between a lion and an elephant), Mâlav. I, p. 21 अत्राभ्यतः किल मम च समुद्रपल्लयोरिवान्तरम् (forsooth, there is as great a difference between you and me, as there is between a pond and the ocean), Harshac. 5 निसर्गविरोधिनो चेयं पयःपावकयोरिवैकत्र धर्म-क्रोधयोर्वृत्तिः (and like water and fire, so righteousness and anger, [when meeting] at the same place, by their proper nature combat each other).

Examples of distributive dvandva. — Mâlav. V, p. 137 तौ पृथ-ग्वारदाकूले श्रिष्टामुत्ररदक्षिणोः नक्तं दिनं विभव्योऽपि प्रोतोऽपाकिरणाविव (let them rule severally the banks of the Varadâ, one the northern bank, but the other the southern, as moon and sun share their sway over night and day); Mudr. I, p. 19 द्वितीय] फलं कोपप्रोत्योर्द्विषति च चिनकं सुहृदि च (I have bestowed the double fruit of my wrath and my affection on foe and friend); Kathâs. 25, 229: Açokadatta by his utmost bravery has conquered a golden lotus and presents it to the king his master, who puts the precious flower in a silver vase; on that account the poet makes this comparison उमो कलश-पक्षो च शुशुभाते सितारूपाः यशोऽपतापाक्रिव तौ भूषालाङ्गोकदत्तयोः (and both the vase and the flower shone, one white, the other red, as if they were that splendour and that glory combined, which adorned one the king, the other Açokadatta).

208. Dvandvas of adjectives are relatively seldom, if compared with the frequency of those made up of substantives.

So Kathâs. 25, 6 संप्राप सोऽय विन्यमहाटवौं विवेश च.... तां गहनाय-ताम् (thick and long), Kumâras. 1, 35 वृत्तानुपूर्वे च नातिर्दीर्घे जडे (legs round, well-proportioned and not too long), Kathâs. 25, 229 सितारुणौ see 207, Malâv. V, p. 137 उत्तरदत्तिः see 207. — Panc. I, 204 व्याको-पर्केत्तरकरालमुखा मृगेन्द्राः (lions with dishevelled mane and frightful mouth) may be an instance of a dvandva of two adjectives, either of which is a compound itself.

209. Two kinds of compounds are reckoned by vernacular grammar among the tatpurushas, which by their meaning should rather be considered dvandvas:

1. Such as अश्रितानश्रित (eatable and not eatable), कृताकृत (done and undone; wrought and unwrought), कृतापकृत, गतप्रत्यागत. Cp. Kathâs. 27, 1 नमितोनुभितेन श्रित्सा (by turns lowering and raising his head). P. 2, 1, 60
Combination of participles: 2. दृष्टनष्ट Those made up of two participles in °त, the compounding with
and the of which declares the two actions being done immediately one
like; after another. The former in time is also the former member. Of the
2. दृष्टनष्ट kind are दृष्टनष्ट (as soon lost as it is seen), स्नातानुलिपु (after bathing
and the and anointing one's self). Çâk. IV अय प्रविशति सुप्रीतियतः शिष्यः (enters
like. a disciple, just arising from his couch), Ragh. 4, 37 कलमा इव ते....
उत्त्वातप्रतिरोपिताः (like stalks of rice dug out and forthwith replanted), Panc. I, 5 ज्ञातप्रेतः (died soon after birth), ibid. V, 7 वित्तविहीनाः] सतां ज्ञातविनष्टाः पर्याप्तिव बुद्धुदाः पर्याप्ति. Kathâs. 29, 141 an illness (रोगः) is said to have been ज्ञातापनीतः »as soon driven out as its nature had been recognised.«

2. TATPURUSHA.

210. The **tatpurusha** serves to express in a condensed shape a noun—substantive or adjective—together with some other noun qualifying it, as तत्पुरुषः = तस्य पुरुषः (his man), अद्विद्वतः = अद्विना द्वतः (bitten by a serpent), नवयौ-

वनम् = नवं यौवनम् (the first youth). The noun qualifying is the former member of the tatpurusha; the noun qualified, which is at the same time the main element, its latter member ').

Rem. The efficient elements of a tatpurusha are not of necessity self-existent words. The former part may be such a particle as सु०, दु०, अ०, see 218. The latter may be a कृत्, not otherwise used but in compounds, as ऽङ्, ऽप्, ऽस्य, ऽन्, ऽमृत्, ऽभात्, ऽप्रय, ऽकृत्, ऽकारित्, ऽभोजित्, ऽहरित् etc. Many of these compounds have got a special meaning so as to make them indissoluble unities, as अरातङ् »bird,« कुम्भकार् »potter,« फिंकर् »servant.« Yet free compounding is also allowed. So Panc. I, 103 कौप्तेयं कृमित्तम् may be analyzed into कौ० कृमेत्तितम्, ibid. p. 28 प्रसादसंमुखो नः स्वामी वचनवश्चागश्च [= वचनवश्चे गतः], Bhojapr. 2 लोको ऽयं मां सर्वज्ञं वक्ति, Panc. 41 समीकर्त्तिनि नगरे [= समीप र्त्तिमाने न०].

211. The former member may be either = a noun-case (as in तत्पुरुषः, अहित्तः), or = an adjective (as in नवयौवनम्). In the latter case, there exists grammatical concord between the two members; such tatpurushas bear the special appellation of **karmadhāraya**.

**karma-
dhāraya.** The faculty of combining adjectives with their substantives into karmadhārayas is theoretically almost unrestricted, but in practice not all possible combinations are used ²⁾. Most karmadhārayas are terms often recurring which either have got some special meaning,

1) Pat. I, p. 392 उत्तरपदार्थप्रधानस्तत्पुरुषः. In the same way the dvandva is styled उत्तरपदार्थप्रधानः, the bahuvrīhi अन्यपदार्थप्रधानः, and the avyayibhāva द्वृष्टपदार्थप्रधानः.

2) Pāṇini's rule 2, 1, 57 विशेषां विशेष्येण बहूलम् plainly shows not all combinations of the kind to be allowed.

or are wont to be much employed though nothing impedes expressing them by the two elements severed. Of the former kind are such as परमात्मा (the highest soul), युवराजः (heir apparent), of the latter such as कृष्णासर्पः (a black serpent), पक्वान्नम् (cooked rice), and the great class of compounds, a full account of which is given by Pāṇini in the first adhyāya of his second ashtakam (see espec. the sūtras 49, 58, 61, 67 and 70), containing those, the former member of which is a pronoun as सर्व, एक, पूर्व, अपर, स्व, and such adjectives as नव, पुराण, महा०, मध्य, मध्यम, सत् (good) etc. To them we may add such words as निज, सुख्य, प्रधान, and even such as begin by सु०, दु०: and the negation अ०, as सुज्ञनः (an honest man), दुर्ज्ञनः (a bad man), अक्षोक्तित् (not skilled).

212. Yet there are instances enough of a freer employment.

Panc. 327 किमेत्रं पलायते उल्लोकमयेन (why do you run away thus by a false fear?), Pat. I, p. 2 प्राज्ञैःः = प्राज्ञमेधः, Panc. 30 अनुचितस्थान उपक्रिष्टः, Mālav. I, p. 3 वर्तमानकवे: कालिदासस्य (of the living poet K.), Harshac. 6 प्रैत्यूष इव कृथा वहसि कृत्रिमोपधामम् (like an actor you are displaying in vain a fictitious tranquillity of mind), Bhoj. 28 प्राक्तनकर्मतो दारिद्र्यमनुभवति (in consequence of his deeds in a former existence he is now poor), Panc. 37 त्वदीयवचनम् (your orders), Mālav. I, p. 28 यस्यागमः केवलजीविकारै (to whom his learning serves only for a livelihood), Kathās. 39, 131 दद्वा वराप्रवम् (— gave a best horse).

Upon the whole, such freer karmadhārayas are used in a greater extent in poetry, also when being themselves but a member of some large compound, as f. i. Panc. 37 अनेकसाधुतनदत्तसूक्ष्मवस्त्रविक्रिय-वप्नात् (by selling fine clothes given to him by many pious people), in analyzing which we get अनेकसाधुतनै[karm.]र्दत्तानां सूक्ष्मवस्त्राणां [other karm.] विक्रियस्य वप्नात्.

Rem. In the case of such words as पापनायितः, there seems to exist a slight difference between the karmadh. and the analytical construction of the same purport; पापनायितः is »a bad barber" who knows his art badly, but तापो नायितः »a barber of a bad temper." See P. 2, 1, 54.

213. We will insist on some species:

a.) such as are made up of a title + the noun of its bearer,

as आर्यचाणक्यः (Sir Cāṇakya), अमात्यराक्षसः (Minister Rākṣasa). So Utt. II, p. 30 कुमारलक्ष्मणः (Prince L.), Mālav. I, p. 24 पितृतकोष्ठिकी खलु भवती (you are the learned Kaučikī, are not you?), Mrcch. III, p. 115 अहं हि गणिकामदनिकार्थमकार्यमनुतिष्ठामि, but some lines after (p. 116) we read in inverse order मदनिकागणिकार्थे, ep. Panc. 59 अनेन विष्णुजामातृप्रभावेण सर्वे प्रत्रवो निहताः, here the proper noun विष्णु is followed, not preceded by its epithet. In some cases the latter idiom seems to be the regular one, as विन्ध्याचलः (Mount Vindhya).

b.) those ending in °ङ्न, the former part being a subst., as खीङ्नः, दुहितङ्नः, गुरुङ्नः. Here ङ्न has sometimes the power of a collective, sometimes it denotes the individual (19 R), खीङ्नः may be = »womankind,« »women« or even one »woman,« and so on;

c.) the type अर्धपिपली (half a pepper). It is not allowed to say पिपल्लवर्धम्, but पिपल्लवा अर्धम्; when compounded it must be अर्धपिपली.^{1) P. 2, 2, 1 and 2.} So f. i. Ragh. 7, 42 अर्धमार्गः (halfway), Panc. 203 अर्धपादस्पृष्ट्यामि: (touching the earth with the half of his foot). The same applies to पूर्व, अपर, अधर, उत्तर, etc. when denoting: the fore-part, the part behind, the lower- and upper part. Therefore it is said पूर्वकायः (the fore-part of the body), पूर्वाह्निः (fore-noon), अपरात्रः (the latter part of the night), उत्तमाङ्गम् (head), प्रथमात्री (the fore-night), and the like. So पश्च in मध्याह्नः = मध्यमह्नः. We have here the same adjectival conception as in Latin *summus mons*, *media urbs*, Greek *μέσης η πόλις* etc.

Rem. 1. अर्ध, like our »half,« is also compounded with a participle or some other adjective, as अर्धोदितः सूर्यः (the sun, half-risen), Panc. 9 अर्धस्काटितो दाहमयः स्तम्भः.

Rem. 2. As to compounds, commencing by द्वितीय, तृतीय, चतुर्थ P. 2, 2, 3. or तुर्य, when = »half, the third —, fourth part,« one may say as well द्वितीयमित्ता as मित्ताद्वितीयम् (half an alms) and the like. The same may be stated of अग्र (top, edge, extremity), as it is said as well अग्रनाल (the edge of a nail) as नलाग्र (see Petr. Dict. s. v. and the passages adduced there s. v. अग्र).

1) But it is allowed to say पिपल्लवर्धः (a portion of a pepper). Pat. I, 407 states अर्ध to be a neuter, when meaning »half,« but a masculine, when = »portion, part:« समप्रविभागे नपुंसकलिङ्गे व्यववाची पुंसिङ्गः

214. A proper species of tatpurushas is made up by those, whose latter member is a verbal noun, the noun predicate of which is signified by the former member. The compounds in the like, the former instances of the kind are adjectives in ^०भूत् (being, which is a member of making up, behaving as). Pat. I, 39 प्रमाणभूत् आचार्यः (the teacher, predicate. who is [the pupil's] authority), Daç. 176 तस्याहमस्युदाहरणभूता (I am an example thereof), M. 1, 5 आसीदिदं तमोभूतम्. Moreover there is a class of much used compound verbs, whose former part is a noun, whereas the latter is the verb कृ or वृ; they carry the conception of something transformed from one state into another. They will be dealt with when treating of the Syntax of the Verb; see 308.

Among other similar tatpurushas we notice a.) those ending in उत्, समाप्तत्, यत्, समाव्यात्, कृत् etc. Daç. 61 स च.... आचारिकायाम-बलात्प्रसादाव्यातायामतिमात्राभिलापः (he, being passionately in love with Ambālikā surnamed: the jewel of womankind); b.) those in ^०ब्रूव् (having but the name of) and ^०मानिन् and ^०नन्य (thinking one's self —), as ब्राह्मणब्रूवः »one who claims himself a brahman" [on account of his birth, but who does not behave as such], परित्तमानी (wise in one's own opinion), Atharvav. 15, 13, 6 अब्रात्यो अब्रात्यब्रूवः, R. 3, 21, 17 शूमानी न प्रारस्तुम्, Daç. 99 धन्यमन्यः¹⁾.

Rem. Somewhat different is the nature of those, the former part of which is not the predicate, but the predicate's attribute, as उत्तानप्राप्त and अवर्युप्राप्त given as examples by the comm. of वर्त्त. 3 on P. 3, 2, 15 and पूर्वसर् (going at the head) see P. 3, 2, 19.

215. Among such tatpurushas as are made up of a noun-case + the noun qualified by it, by far the most common Tatpu-
rusha, con-
sisting of
noun-case
+ noun. are those, whose former part is to be periphrased by a genitive, as राजपुरुषः = राजः पुरुषः, शत्रुवधः =

1) With them may in some degree be compared such tatpurushas as Kathâs. 9, 48 आमिषशङ्कुणा (holding [her] for a piece of raw flesh), Hit. 93 व्याघ्रबुद्ध्या (taking [him] for a tiger). Here the former member is the predicative object of the verbal noun, which is the latter member.

P. 2, 1, 59
with Kâç.'s
comm.

P. 3, 2, 83.

शत्रोर्विधः or **शत्रूः** or **शत्रूणाम्**. As this type is met with on every page, it is useless to quote instances from literature. Another frequent type is that, represented by **अक्षिहृतः**:

= अक्षिना कृतः. Panc. 118 गुरुजनानुज्ञातः = गुरुजनेनानुज्ञातः, ibid. V, 93 राज्ञेन्द्रगृहीतः (seized by the prince of giants), Bhojapr. 7 सोऽपि तदाकर्पर्य वज्राहत इव भूताविष्ट इव ग्रहग्रस्त इव.

For the rest, any noun-case may become the former part of a tatpurusha, as **मासकल्याणः** = **मासं कल्याणः** (happy for a month), **मातृसदृशः** = **मात्रा** or **मातुः सदृशः** (resembling his mother), **यूपदारु** = **यूपाय दारु** (wood for a sacrificial stake), **वृक्षभयम्** = **वृक्षात्** or **वृक्षभ्यो भयम्** (fear of a wolf or of wolves), **स्थालीपाकः** = **स्थाल्यं पाकः** (cooking in a pot).

216. Yet, there are some restrictions. For this reason, Pānini when treating of compounds made up of a noun-case + noun, gives a detailed account of them. The summary of which runs in this way:

The former member is a genitive. I. As a rule, any genitive may be compounded (*shashthīsam-* P. 2, 2, 8. *asa*). Some cases are excepted. Among others it is not allowed to use compounds, made up of a genitive + a participle or a gerund or a *krītya* or an infinitive, nor those consisting of a genitive + comparative or superlative or ordinal noun of number, nor such as where a genitive is compounded with some noun in ^०त् or ^०अक्. Therefore, such phrases as **मन्याणां प्रूतमः** (the most heroic of men), **वात्राणां पञ्चमः** (the fifth of the disciples), **ऋपां स्त्रा** (the creator of the waters), **ब्राह्मणस्य कुर्वन्** or **कृत्वा** or **कर्मण्यम्** or **र्कर्तुम्** (doing etc. for the benefit of a brahman) are unfit for compounding. Partitive genitives are likewise excluded, nor is the dative-like genitive (129), it seems, as a rule, fit for being compounded. —

As little, so we learn from Pāṇini's commentators¹⁾ an objective genitive in such cases, as विचित्रा सूत्रस्य कृतिः पाणिनिना, here it is not allowed to say सूत्रकृतिः पाणिनिना, since both the subject and the object of the action conveyed by the noun कृतिः are expressed, for nothing impedes using the compound सूत्रकृतिः = सूत्रस्य कृतिः, if the agent is not expressed.²⁾.

1) See Kāç. on P. 2, 2, 14; Pat. I, p. 415, vārtt. 6. Pat. himself rejects the interpretation given there.

2) The *shashthiśamāsa* is treated by Pāṇini in the second adhyāya of his 2d book (2, 2, 8–17), some statements are also scattered in the third book, see f. i. 3, 3, 116. Additions ad corrections on them are of course made in the commentaries. But now and then the cavillations of the commentators have rather obscured the good understanding of some rules. So the Kāçikā is wrong loosening sūtra 2, 2, 14 from its adhikāra केन and interpreting this rule — कर्मणि च — as if it taught something concerning the objective genitive. Now, as the sūtra could in no way be explained so as to contain a prohibition of compounding any objective genitive whatever, as such compounds are very common indeed, the Kāçikā was obliged to add a clause of its own उभयप्रात्मै कर्मणाति षष्ठ्या इति ग्रहणम् which statement certainly will be correct by itself, but not the smallest trace of which is to be found in Pāṇini. In fact, Pāṇini has here not thought of an *objective genitive*. When reading the sūtras 12, 13, 14 at a stretch and without prejudice, one sees plainly that कर्मणि of 14 qualifies केन of 12. Sūtra 14 prohibits compounding a *genitive* + a participle in °त् with *passive* meaning. It is not allowed to say तदूर्ध्वितम् instead of तस्य दृश्यितम् (shown *to* him), whereas Pāṇini allows it, when representing तेन दृश्यितम् (shown *by* him), ep. 2, 1, 32.

The following sūtras 15 and 16 — तृजकाण्यां कर्त्तरि॑ कर्त्तरि॒ च — afford a fair sample of absurd hairsplitting. In s. 15 Pāṇini had given a rule about the words in °त् and °अक् when denoting the agent; with them a genitive cannot be compounded, save the few instances mentioned 2, 2, 9. Accordingly it is prohibited by Pāṇini to say ब्रह्मती॑ instead of ब्रह्मस्य भर्ता (bearer of the thunderbolt) or श्रोदनपाचकः instead of श्रोदनस्य पाचकः (one who cooks rice). But some schoolmaster, who commented on our great grammarian, discovered Pāṇini to have omitted some kind of words in °अक्, which though not-denoting the agent are likewise forbidden to be compounded with a preceding genitive, as भरतः प्रायिका (your lying down) ep. P. 3, 3, 111. In order to make our sūtra comprise even them,

an accusa-
tive;

II. compounding the accusative is allowed:

P. 2, 1, 29.¹⁾

a) when being one of time as मासकल्यापाः. So R. 2, 71, 18 सप्तरा-
त्रेषितः पथि, Mâlat. I, p. 14 बहुदिवसोपचौयमानमिव मन्मथव्याविकारमुपल-
व्यवानस्मि;

b) with some participles in °त्, with active or intransitive meaning, P. 2, 1, 24.
as ग्रामगतः (gone to the village), नरकपतिः (fallen to hell), P. 2, 1, 26.
कष्टश्चित् (come to hardship), सुखप्राप्तः²⁾ sim. In practice, there are
more. So f. i. the restriction of लट्टाव्रद्ध (P. 2, 1, 26) to a reproachful
term does not imply the prohibition of compounding आव्रद्ध otherwise.
See but Panc. 51 करेषुकाव्रद्धाः, ibid. 30 गृहायातः:

an instru-
mental;

III. compounding the instrumental is allowed:

a) if denoting the agent or instrument + some verbal noun, P. 2, 1, 32.
as अहिहतः. The participles in °तवन् are excepted, compounding
अहिना + हतवान् therefore not allowed. — Some proverbial locutions P. 2, 1, 33.
are explicitly named by Pânini, as काकपेया नदी, भवतेष्यः कूपः, but

the well-known *yogavibhâga*-expedient was taken recourse to, and our sûtra was split up in two. One made the discovery that the word कर्ति admitted of two acceptations, according to its being construed either with तृजकाम्याम् or with the general adhikâra पूषी; in other terms, P. could mean either any genitive + agent in त् or अक् or the subjective genitive + any noun in त् or अक्. By combining both and assigning to either an own sûtra the ἀπόπλα felt by the commentator found its λύσις. See but the artificial interpretation of both in the Kâşikâ. How Patanjali interpreted the rule we do not know, a comment of his on s. 15 and 16 being wanting; from vârtt. 2 on I, p. 415 it appears he was acquainted at least with s. 15.

In 2, 2, 11 it seems strange, that a special prohibition — that concerning the ordinal nouns of number — is enjoined immediately after the general one (2, 2, 10) which includes also that special case.

1) The preceding sûtra 28 is too artfully interpreted by Pat. and Kâç. to have been interpreted well. It is likely, we have here again an instance of distortion by *yogavibhâga*. I am sure, Pânini himself has given but one rule काला अत्यन्तसंयोगे च. Patanjali's defence (I, p. 384) is not persuasive.

2) I agree with BOETHLINGK and WHITNEY in explaining प्राप्तीकिक and the like as bahuvrîhis. Pânini brings them under the tatpurushas, see 2, 2, 4. Inversely such compounds as सुरापीत, मासगात which P. 6, 2, 170 understands as bahuvrîhis, are to be recognised as tatpurushas.

from this it should not be inferred that it is wholly forbidden to make up any other compound of instrumental + *kṛtya*. Panc. 327 त्वङ्क्ष्यो
सयं मातुषः = त्वया भ०. Yet such compounds are not frequent.

b) if the latter member is a word expressive of *likeness*, *equa-* P. 2, 1, 31.
lity, *superiority*, *want*¹), see 61 and 73. Of the kind are such compounds as पितृसमः (equal to his father), मातृसदृशः (resembling his mother), मातृपूर्वः and मातृतारः (earlier —, later by a month), M. 8, 217 अल्पोनं कर्म = अल्पेनोनं कर्म (v. a. work, almost finished), Panc. 23 स्वामिसदृशा एव भवन्ति भूत्याः;

c) the instrum. + the words कलह (quarrel), निपुण (clever), निष्ठा P. 2, 1, 31 (mixed), प्रलक्षण (lax). Kāç. gives these examples: असिकलहः, वास्त्रिपुणः, गुडिष्ठः, आचारप्रलक्षणः. When extending the rule to all words of the same purport, as we may do (see above p. 92 N.), the frequent compounds in °मिलित, °अन्वित, °युत, °युक्त, °उपेत etc. are included, also many of those, the former part of which is an *instrumentalis partis* (73).

d) in the case of compound adjectives, the former part of which P. 2, 1, 30. is an instrumental of causality, illustrative of the adjective it is joined to²). So R. 3, 16, 13 निःश्वासान्ध आदर्शः (a mirror tarnished by exhalation), ibid. 3, 55, 20 वीर्यसमः (equal by strength), ibid. 2, 118, 4 गुणप्रलाद्यः (praiseworthy by his qualities), Panc. I, 39 जात्यादिमहोत्साहा नरेन्द्राः = जात्यादिना महोत्साहा नरेन्द्राः, Kumāras. 3, 12 तपोवीर्यमहत्तु (men, great by their heroic penance). — Of the same kind are the compounds, made up of instrum. + अर्थिन् (75 R. 1), as Panc. 10 फिं

1) In Pānini's text पूर्वसदृशसमोनार्थ° अर्थ is of course to be construed with each of the members: पूर्वार्थ, सदृशार्थ, समार्थ, उनार्थ, cp. p. 92 N.

2) Sātra 2, 1, 30 is ill-handled by the commentaries. They expound तृतीया तत्कृतार्थेन गुणावचनेन, as if तत्कृतार्थेन were a dvandva = तत्कृतेन + अर्थेन. How they have come to this contorted interpretation I did not understand before perusing Patanjali; from him I have seen, that his very cavillations (I, 384 sq.) must have provoked it. Yet the aim of the author of our sūtra is unmistakable. He allows the instrumental to be compounded with any adjective (गुणावचनेन), which has its justification by that instrumental: तत्कृतार्थेन = यस्यार्थस्तया तृतीयया कृतः स्यात्तेन. So in निःश्वासान्ध आदर्शः: the instance, I have quoted from the Ram., it is the exhalation that causes the mirror to be qualified a tarnished one.

भवानाहारार्थे केवलमेव (are you desirous of nothing but food?), Kathâs. 24, 176 etc.

e) in the case of food dressed with some ingredient or by mixing two materials, as दृश्योदत्तः, गुडधानाः. Likewise Daç. 139 विषानुम् (em-
poisoned food). P. 2, 1, 34 and 35.

a dative; IV. the dative may be compounded:

a) the dative of the aim in such cases as वृपदारु = वृपाय दारु, कुपडल- P. 2, 1, 36.
हिरपयम् = कुपडलाय हिरपयम्;

b) the dative of the remote object with the words बलि (offer- P. 2, 1, 36.
ing to), हित (good for), सुख (pleasant for), रक्षित (kept, guarded
for) and the like, as विष्णुबलिः, गोहितम्, Panc. I, 47 सा सेवा या प्रभुहिता,
etc. — With them is named अर्थ »purpose, aim, scope.“ On the
compounds in °अर्थ we have treated 194.

an ablative; V. the ablative:

a) with words expressive of *fear*, as वृक्मयम् (fear of wolves), P. 2, 1, 37.
R. 3, 27, 20 व्याधत्रस्ता मृगाः (deer, afraid of the hunter);

b) with some participles, which signify a withdrawal 1). Daç. 89
नृत्योत्तिता सा प्रातिष्ठत (she rose from the dance and went away), M. 2, 89
सावित्रीपतितः (one who has forfeited the *savitrî*), R. 3, 25, 24 चिन्हित-
दुर्बिमिदुश्चैव रामबाणा गुणच्युताः.

a locative. VI. the locative:

a) with such nouns as are construed with a locative of reference, as those of *attachment, skill* and the like (148). R. 3, 19, 22
मानुषौ ग्रस्तसंपन्नौ (two men, accomplished at arms), Panc. I, 18 भाष्ट-
क्रयविचक्षणाः (skilled in the commerce of merchandises);

b) in some cases, when denoting a time or a place. Of the kind Pâñini names compounds in °सिद्ध (prepared, dressed), °प्रृक्त P. 2, 1, 41.
(dried), °पक्त (cooked), °बन्ध, also parts of the day or night + कृत, P. 2, 1, 45.
as सांकाष्यसिद्ध (prepared in Sâṅkâṣya), आतप्रृक्त (dried in the sun),
पूर्वाह्निकृत (done in the forenoon);

c) in some standing phrases and proverbial locutions, see P.
2, 1, 42—44; 46—48.

217. This list of possible kinds of tatpurushas, made up of noun-

1) These compounds are not frequent अल्पप्रकाशः (P. 2, 1, 38).

additions to the rules of Pāṇini there-about. case + noun, is however not complete, as will soon appear, if one undertakes to systematize the taṭpurushas occurring in fact in some literary work.¹⁾ So, among others, Pāṇini does not mention the abl. of comparison, compounded with अन्य and इतरः; the instrumental + words expressive of plenty; the accus. with the participial adjectives in °उ. Then, many more participles, whose former part is some noun-case, are in common use, though not necessarily, if at all, implied by the foresaid rules.

1. abl. of comparison + अन्य, especially, if the former part be a pronoun, as Hit. 30 भवदन्यो मया कः सुहृत्यापृथ्यः, Panc. I, 12 trade is said to be the best means for making money, तदन्यः [sc. उपायः] संप्रयात्यकः (any other but this is dangerous).

2. abl. of compar. + इतरः. — Such compounds are an elegant paraphrase, while calling something: the contrary of its opposite. So दक्षिणोतरः = सव्य »left,« सुलभेतरः उपायः (a difficult expedient), Daq. 175 तदा नववधा द्वेषमल्पेतरं ब्रबन्ध (he bore his newly married wife a heavy grudge).

3. instrum. + word expressive of plenty. Of the kind are those in °आहृय, °प्रचुर, °समाकुल etc Panc. 319 उपायिचुरोऽयं मेषः, ibid. 7 सिंहव्याघ्रसमाकुलेऽस्मिन्वने.

4. accus. + adjective in °उ derived of a desiderative. Panc. 3 नाहमर्थलिप्युः, M. 7, 197 युधेत जयप्रेष्ठुरपेतमीः.

5. Instances of noun-cases + participles are manifold and often met with. First, such as where the former part represents a sociative instrumental, as Panc. I, 164 संमानसंयुक्ताः सेवकाः, ibid. I, 229 भार्या परसंगता (a wife, who holds illicit intercourse with another). — Then, such as are expressive of separation (62). Panc. I, 35 सेवाविवर्जितः (abstaining from attendance), ibid. p. 1 पुत्रा विवेकरहिताः (sons, deprived of discernment), ibid. I, 189 संमानविहीनः ep. 198. — Further locatives + स्थित, गत (ep. 197), जात, उत्पन्न etc., as R. 3, 31, 2 जनस्थानस्थिता राज्ञसाः (the rāxasas, staying at Janasthāna), Panc. I, 128 सदैवापदतो राजा भोग्यो भवति मन्त्रिणाम् (when being in distress, a king

1) It would be indeed an interesting subject-matter for investigation to compare on a large scale these statements of Pāṇini with the facts offered us by the extant Sanskrit literature.

is always the prey of his ministers), *ibid.* I, 104 सूचिका गृहजातापि हन्तव्या, *Kathās.* 42, 149 अङ्गुष्ठिपतिः (fallen at their feet). — Or the former member is a dative or loc. of purpose: *Panc.* I, 125 राज्यलाभोदयतो वृत्रः (Vrtra, striving for obtaining the royalty); an accusative: *ibid.* p. 37 संज्ञोवकानुरूपः (attached to S.); an abl. of origin: *ibid.* p. 2 कुलप्रसूतस्य (of one born from a respectable family); a loc. of reference: *ibid.* I, 15 गोष्ठिकर्मनियुक्तः. And so on.

6. As to the compound adjectives, they may generally be said to be comprised by the rules of Pāṇini, as their former part is a genitive or may be accepted as such. Among them are to be noticed योग्य, अनुद्वय, उचित, समर्थ, those of skill and ability as विचक्षणा, अभिज्ञ, कोवित्, then such as सटूप्ता, सम (cp. 216, III 6). *Panc.* 17 राजा भृयानुत्तमपदयोग्यान् हीनाधमस्थाने नियोजयति, *ibid.* 21 तस्य च प्रबद्धानुद्वयेण पराक्रमेण भाव्यस् (his strength will be in proportion to his voice), *ibid.* 27 भवावचनपर्दुप्रश्यते, *ibid.* 13 कथमहं सेवानभिज्ञः. Even indubitable dative-like genitives are compounded with the adjectives, which they qualify. *Panc.* p. 1 राजा तान् प्राप्तविमुखानालोक्य (as the king understood they were averse to the gāstras —). *Panc.* p. 1 affords even this instance of a tatpur., made up of a dat. of interest + subst., when calling some king सकलार्थिकल्पदुमः (v. a. a blessing for all the indigent).

7. Compounds made up of a genitive + agent in °त्, though explicitly interdicted by Pāṇini, are in fact met with. *Panc.* I, 2 नमोऽस्तु नवशास्त्रकर्तुभ्य, *ibid.* p. 7 तस्य मङ्गलवृष्टमौ धूर्वीआदरौ स्थितौ (two splendid bulls drew his chariot).

8. Finally we may set up a category apart for such tatpurushas, the former part of which is a noun-case, doing more or less duty of an adverb. *Panc.* 21 न युक्तं स्वामिनः पूर्वोपार्जितं वर्त्यकुम्, here पूर्वोपार्जित = पूर्वमुपार्जित »acquired before,« *Kathās.* 29, 82 व्यातसप्रणायैवविवैर्वच्यते (— is deceived by words falsely kind), *Panc.* 63 स्नेहसंभाषः (a friendly discourse), *Mhbh.* 1, 152, 34 सुखसुप्तान्त्रने भ्रातृन्... न बोधयिष्यामि (I will not awake my brothers who are sleeping quietly in the forest), *Kathās.* 42, 149 पर्यायालिङ्गितः (embraced by turns). In all but the first of these examples the former part is an *instrumentalis modi*, used almost as an adverb (77). Cp. the following paragraph.

218. The former part of a tatpurusha may also be an ad-
verb or a particle. Panc. 59 प्रावृत्तान्तः (the matter of late), Kathâs.
The former member is an adverb 6, 165 प्रतिवसतिपत्ताकाः (flags, waving from every house), ibid. 25, 29
or a par-
ticle. ता [viz. पुरो] च मे इवश्यगन्तव्या (and I have to go from necessity to
that town), Kumâras. 3, 4 नितान्तर्दर्शिस्तपेभिः (by very long penance).

Among the particles several are noticed by Pânini, viz. स्वयम् [2, 1, 25], सामि [ibid. 27], the negation अ० [2, 2, 6], इष्टत् [2, 2, 7], किम् [2, 1, 64], क, the particles styled »gati” and such particles as प्र, श्व, आ when meaning »a little,” सु, दुः, अति [2, 2, 18]! ep. 210 at the end. — So स्वयम्भृतः (died of himself), सामिकृत (half done), अब्राह्मणः »no brahman” or »none but a brahman,” इष्टुन्नत (a little elevated), प्रपितामहः (a great-grandfather), सुजनः (a good man), दुर्जनः (a wicked man), etc.

219. Some relative pronouns and adverbs are likewise fit for
The former member is being compounded with some noun, especially यथा and
यथा or या-
वत्. <sup>P. 2, 1,
7 and 8.</sup>

यावत्. Those beginning with यथा are the most common, they are either adverbs of the type यथाकालम्, यथावयः (according to time, — to age), or their second member is a participle in त as यथोत्तम् (as said)²⁾. Examples: Mhbh. 1, 145, 16 निर्वर्तिक्तं यथागृहम् (go back, each to his own house), ibid. 1, 149, 1 यथासंप्रत्यये.... प्रेषयामास पुरुषम् (he sent a man, as was agreed before); — R. 3, 13, 25 यथोपटिष्ठेन पथा (on the way, as has been pointed out), Daç. 151 हमर्ये लब्धत्तेणो यथोपपौरुषायैः साधयिष्यति (when having got the opportunity he will discharge this affair by such means, as are fit), Panc. 235 यथानिर्दिष्टः ज्ञपताकः सहस्रा प्राटुर्बभूतः.

Examples of यावत्. — Panc. 276 इतः प्रभृति यावत्तीवं मयात्मा भवते दृत्तः (from this day, I have given my own self to you for my whole lifetime), Kâç. on P. 2, 1, 8 यावदमत्रं ब्राह्मणानामामन्त्रयस्त्व (invite of the brahmans according to the number of the vessels), Panc. 54 यावद्वा-स्यायनोक्तविधिना (conformably to the rules, taught by Vâtsyâyana).

1) As to सु, दुः, इष्टत् in सुकर (easy to be done), दुष्कर (hard to be done) and the like, see P. 3, 3, 126-130.

2) Pânini (2, 1, 7) mentions only the former type.

220. The tatpurusha serves also to express comparison. Such compounds are partly adjectives, partly substantives. Compara-
son ex-
pressed by
tatpurus-
has.

The former are of the type घनश्याम (cloud-black), इन्द्र-
नील (sky-blue). The latter are made up of the thing's real name + the image, under which it is represented, as

पुरुषव्याघः, राजसिंहः, दोर्दण्डः, करकिसलयः

Examples of the former type. Kâm. 3, 12 जलान्तश्चन्द्रच्चपलं त्रीवनम् (life, as fickle as the moon, that shines in the water), Daç. 174 हिमश्चिंगरः (as cold as ice), R. 3, 23, 1 गर्दभारुणः (red-grey as the colour of an ass), Mhbh. 1, 152, 2 प्रावृद्धजलधरश्यामः (as dark as a cloud in the rainy season), Mâlav. V, p. 122 परिवगुरुभिदोर्मिः, etc.

The latter type is adapted to signify either praise or blame. Generally the metaphors used are conventional ones. In this way a resolute, energetic character is called पुरुषसिंहः, a beautiful face मुखपदम्, आननार्किन्दम् sim., eloquent speech वाचाम्, heavy sorrow is by a standing comparison ग्रोकसागरः which ocean it is difficult or impossible to pass, and so on. In ancient literature this rather allegorical style is still employed with moderation and within certain limits. But the flowery compositions of medieval India are full of them so as not rarely to make the image appear an appendix wholly meaningless, if not to please the ear of the reader and to display the vaidagdhyâ of the author. The accumulation of such allegorical designations becomes tedious indeed, unless good taste direct their employment.

Sometimes the metaphor is worked out. Then we may have a set of homogeneous images, expressed by compounds. So Panc. I, 241 गोपलेन प्रजाधेनोर्किन्तुर्म धनैः धनैः ग्राक्षाम्, here गोपल is »king» but at the same time it conveys the meaning of »cow-herd,» as गो is = »cow» and = »earth,» »he must draw the किन्तुर्म (money-milk) of his प्रजाधेनोः (subject-cow) by degrees» v. a. »a king must draw the money of his subjects by degrees, just as the cowherd draws the milk from his cow.» Mrech. IV, p. 138 इह सर्वस्वफलिनः कुलपुत्रमहादुमाः। निष्फलत्वमलं यान्ति वेष्याविहगभक्तिः (young gentlemen

often come to poverty, being spoiled by courtesans, like great trees, the fruits of which are eaten out by birds). Kathâs. 29, 188 a faithful wife is thus compared to a warrior — her conjugal faith is her chariot, duty her charioteer, good behaviour her armour, wit her weapon मर्तुभक्तिरथावृत्ताः प्रीतिसंनाहरक्षिताः । धर्मसारथयः साध्यो जयन्ति मतिहेतयः.

Rem. 1. According to vernacular grammar, this class of compounds is to be considered a subdivision of the karmadhârayas, there being sâmânâdhikaranya between both members. This explication cannot be right, for it does not account for the inverse order of the two members; one should f. i. expect रत्नसौ instead of सौरत्नम्, as in the karmadhâraya the qualifying noun is of course put first. In fact, we have here no karmadhârayas, but shashthîsamâsas. The former member is a genitive, but it does not bear everywhere the same character. Sometimes it is a partitive one, as पुरुषसिंहः = पुरुषाणां (or पुरुषेण) सिंहः, राजापसदः »an outcast among the kings,” cp. the compounds in उत्तम (best) and अथम (worst, lowest). Sometimes, too, it is a genitive of the kind represented by our »a jewel of a woman,” »a hell of a fellow,” Lat. *scelus hominis*; so गृहपूतिः (Mudr. III, p. 102) »a beauty of a house,” सहायसंपत् (Mudr. III, p. 121) v. a. »excellent helpers,” भावचिलम् (P. 6, 2, 126) »a slut of a wife.” Not rarely both acceptations are alike probable; सौरत्नम् f. i. may be as well = सौषु रत्नम् »a jewel among women” as = »a jewel of a woman.”

Rem. 2. Pâṇini treats the said compounds severally, see 2, 1, 53; 56; 62; 66; 6, 2, 126 sq. — Note °कीट and °अपसद expressing blame, and °रत्न, °पाश, °वृप signifying admiration.

221. Tatpurushas, made up of three or more stems, are always dissolvable into two members, either of which may be a compound itself Mrch. III p. 125 सुखदुःखसुहृद्द्वान्, here the former part is a dvandva सुखदुःखयोः सुहृद्वान् = सुखे च दुःखे च. Panc. 323 मत्कापठस्थिता [viz. रत्नमाला], here the former part is a tat-purusha itself, मत्कापठस्थिता being = मत्कापठे, that is यम कपठे, स्थिता. — Panc. II, 153 स्त्रीवाक्याङ्गशब्दिक्षुपापः (stirred by the sting-like words

Tatpuru-
shas made
up of three
or more
themes.

of a woman), here विकृपा is the latter member, the former being a tatpurusha of comparison, the former member of which स्त्रीवाक्य is itself an ordinary shashthisamāsa. — Mhbh. 1, 155, 24 पुष्पितदु-
मसानुष्टु = पुष्पितदुसेषु सानुष्टु, here the former part of the tatpurusha
is a bahuvrīhi. — Kām. 2, 43 नियतविषयवर्ती (one firmly attached to
wordliness) is illustrative of the species of those, whose latter
member is a compound, the analysis being नियतं विषयेषु वर्तमानः.

3. BAHUVRĪHI.

222. The difference between the tatpurusha and the bahuvrīhi is an essential one. The former implies no more than is purported by its constituent elements, but the bahuvrīhi always adds something tacitly understood, generally the conception of „having, possessing.” इन्द्रशत्रुः when tatpurusha = इन्द्रस्य शत्रुः „Indra's foe,” when bahuvrīhi it means „having Indra for foe, one whose foe is Indra;” सूर्यवर्णः, when tatp. = सूर्यस्य वर्णः „the colour of the sun,” when bahuvr. it denotes „one having the colour of the sun.” The bahuvrīhi, therefore, is invariably an *adjective*, referring to some substantive¹⁾). Pāṇini then is quite right, when he defines the bahuvrīhi as „a complex of elements serving to qualify some other word²⁾.

1) By this it is however not asserted, that a bahuvrīhi cannot be used as a substantive, but only this: when used so, they are to be considered just as any other adjective, that does duty of a subst. महोत्मा when = »a noble-man” is to be compared with such a word as प्रुत्तिः when meaning »an honest man” or आलः when = »boy.”

2) P. 2, 2, 23 sq. बहुव्रीहिरनेकमन्यपदर्थे. According to that definition, Indian grammar does by no means make restriction as to the number of the elements out of which a bahuvrīhi is made up. This is distinctly expressed in a metrical rule of the *Kātantra* (2, 5, 9)

Like other adjectives, the bahuvrihis may be used as adverbs, when put in the accus. of the neuter singular, see 240.

223. From a syntactic point of view, the bahuvrihi, it may be made up of three, four or more elements, does contain but *two* members, virtually identical with the subject and the predicate of a full sentence, just as the tatpurusha represents a main noun with its attribute. And, as within the tatpurusha the attribute is put at the head and the main noun behind (210),

The predicate precedes, the subject is the latter member. When analyzing f. i. the bahuvrihi **महावीरः** we get the clause **यस्य वीरः** so within the bahuvrihi the predicate precedes, the subject is the latter member.

महत् „he whose strength is great,” similarly **सूर्यवर्णः** =

यस्य वर्णः सूर्यस्येव „he whose colour is like the sun's,”

भूतलन्यस्तलोचनः is an epithet of somebody, whose eyes are fixed on the earth **यस्य भूतले न्यस्ते लोचने**.

In these examples, the words **वीरः, वर्णः, लोचनः** are the subjects within the bahuvrihis, that which precedes them being the predicates.

In treating of the tatpurushas we have distinguished between 1. the karmadhārayas, 2. those the former mem-

स्यातां यदि पदे द्वे तु यदि वा स्युर्बृहन्यपि
तान्यन्यस्य पदस्यार्थे बहुव्रीहिः etc.

Nevertheless, in analyzing even intricate bahuvrihis it will appear that, logically, there are but two members — predicate and subject — either or both of which may be compounds themselves, even if it would not always be allowed to use such compounds by themselves as separate words. Pāṇini himself knows »a class of compounds only allowed for the sake of being used as the former part of other compounds“ [P. 2, 1, 51].

Types of ber of which represents some noun-case, 3. where it is a particle. In an analogous way we may speak of three types of bahuvrīhis: a.) those, where there is grammatical concord between subject and predicate, b.) such, whose predicate is a noun-case, c.) such, where it is a particle.

Type a. — Here the predicate is mostly an adjective or a participle, as इन्द्रशत्रुः „having Indra for foe.” When adjective, the bahuvrīhi has generally the worth of Latin *gen.* or *abl. qualitatis*, or *abl. modi*. So वीरो व्यूठोरस्कः = *heros lato pectore*, Panc. 62 सरः स्वल्पतोयम् = *lacus exiguae aquae*. When participle, the bahuvrīhi not rarely concurs with the gerund, the absolute locative and the like. It may as well be said त्यक्तनगरो श्राव्यायाहं प्रातिष्ठे as नगरं त्यक्ता or त्यक्ते नगरे (I left the town and set out for the forest).

Those belonging to type b.) are such as अश्वमुखः (having a horse's face), Panc. 71 संजीवको युष्मत्पादनामुपरि द्रोह्यबुद्धिः (Sanj. meditates of doing harm to Your Majesty), here द्रोह्यबुद्धिः = यस्य द्रोह्याय (or द्रोहे) बुद्धिः „whose mind is to do harm.”

Those belonging to type c.) are such as अधोमुख (having one's face cast down), अन्तःसत्तु (pregnant), एवं-प्रभावो राजा (a king of such a power). Very common are those, commencing by अ०, स०, दु०, as अपुत्रः (having no sons), सुपुत्रः (having a good son or good sons).

Type a.) and c.) are much more common than type b.).

224. Examples of bahuvrīhis. Type a.) Nala 1, 5 तथैवासीद्विद्वर्मेषु भीमो भीमपराक्रमः. R. 3, 16, 11 मृदुसूर्यः पटुश्रीताः.... दिवसा भान्ति सांप्रतम् (now the days are appearing with a mild sun, much fog and a sharp cold). Hit. 90 असौ पापाश्रयः (he is of a wicked disposition). Panc. 150 तेन [sc. क्रोडेन].... दंष्ट्रायेण पाटितोदरः पुलिन्दो गतासुर्भूतले वपतत् (the Pulinda fell down *lifeless* on the earth, *having his belly split up* by the edge of the teeth of the boar). Mālav. I, p. 14 राजा। अनुवाचितलेखममात्यं विलोक्य (as the minister *has finished his lecture of the letter*, the king looks on him). Panc. 71 संदक्षमानहृदयः स्वयमेवाम्यागतो वक्षुम् (as it stung my mind, I myself am come to tell you of it).

Nothing impedes, of course, both the subject and the predicate being concordant substantives. Bhoj. 17 राजानः कोप्राबला एव विजयिनो नान्ये (no other kings are successful in their wars but those, whose power is a treasury), Panc. 185 तत्र वायसराजो नेककाकपत्रिवारः प्रतिवसति स्य [the bahuvr. = यस्यानेके काकाः पत्रिवारः "whose attendance are many crows"], Daç. 82 अर्यवर्यः कुबेरदत्तनामा (a great merchant, whose name is Kub.), R. 3, 19, 22 मानुषौ चौरकृष्णाजिनाम्बरौ.

Rem. 1. In such bahuvrīhis, as have an adjective behind, that adjective does duty of a subst. So f. i. Çāk. I अभिरूपभूयिष्ठा परिषत् (the assembly is for the greater part made up of distinguished people) here the bahuvr. = यस्या अभिरूपा भूयिष्ठा: "most of which are अभिरूपा," Mālat. I, p. 2 उदितमूल्यिष्ठ एष भगवान्तपनः »the sun has almost risen," R. 2, 40, 17 सीतातृतीयानाराघान्तदृष्टा (— saw them mounted, having Sītā as the third), R. 3, 55, 15 सहस्रमेकं सम कार्यपुरः सरम् (thousand men whose *main object* [पुरःसरम्] it is to carry out my orders).

Rem. 2. A proper kind of bahuvrīhis are such as असिकर् (having a sword in one's hand), अश्रुकाण (sobbing, liter. "one having tears in his throat"). In analyzing them, the latter part turns out a locative, for असिकरः = यस्यासि: करे स and अश्रुकाणः = यस्याश्रूपि कणे स. For the rest, we have here no exception to the general rule on the arrangement of the two members of a bahuvrīhi. It is असि and अश्रु which are predicated, not करे nor कणे, for the intention is to say not that Mr. so and so has a hand or a throat, but what

it is, he keeps within.¹⁾ R. 3, 51, 9 Sītā has the epithet आष्वलोचना »having tears in her eyes.” Comp. WHITNEY § 1303.

Rem. 3. In some bahuvrīhis the order of the members is optional. One may say promiscuously आहिताग्निः and आन्याहितः (one who keeps the holy fires), ज्ञातपुत्रः or पुत्रजातः (one having children). Of the kind are दन्तजात or ज्ञातदन्त, see M. 5, 58 with Kull., गुडप्रिय and पियगुड (fond of sweetmeats)²⁾, R. 2, 119, 5 मुनयः कलप्रोधताः (hermits with uplifted pitchers). Participles in °त must be put behind, if the predicate be a weapon, therefore अस्युधतः (with uplifted sword), see vārtt. on P. 2, 2, 36.

Rem. 4. The type a.) of the bahuvrīhi in its outer form is often identical with a karmadhāraya, for the discrepancies in the accentuation are not heeded. In practice, one avoids to use as bahuvrīhis such compounds as are wont to be karmadhārayas, as सर्वजन, महर्षि, कलरव, and inversely such as महाबाहु, बहुश्रुत, कृतकार्य will not have to be otherwise accepted than as bahuvrīhis.³⁾ Yet, it often is only the context which will enable the reader how to accept a given compound.

225. Type b.). Panc. 24 कदाचिद्दूदमनकोऽयमुभयवेतनो भूत्वा ममोपरि दुष्टबुद्धिः

1) Cp. vārtt. 4 of Pat. on P. 2, 2, 36.

2) As to प्रिय, Pat. vārtt. 2 on P. 2, 2, 35 teaches the option. But it seems better to explain गुडप्रिय as being a tatpurusha, because 1st प्रिय may be not only = »beloved,” but also = »loving,” see Petr. Dict. IV, p. 1161 s. v. 1 c), 2ly as Pāṇini somewhere else [P. 6, 2, 15 sq.] mentions some *tatpurushas* in °प्रिय. The same may apply to some of the participles in °त, if not to all. Since पीत may sometimes have an active signification and sometimes a passive one, it is plain we are allowed to compound as well the tatpurusha चौरपीतः = *lac potus*, as the bahuvr. पीतचौरः = *lacte poto*. Comp. what has been said p. 157 N. 2.

Panc. 283 affords a specimen of a kind of compounds, in which two types are confounded: काचिच्छृगालिका मांसपिपउगृहीतवद्ना, here the author seems to have blended promiscuously two bahuvrīhis मांसपिपउवद्ना and गृहीतमांसपिपडा, either of which would have sufficed. Comp. Hariv. 5814 चक्रोधतकर्.

3) See CAPPELLER *Vāmana's Stilregeln: Kāvyasamaya* 7 and 8.

स्यात्, here उभयवेतन is the epithet of one »who accepts wages from both parties,” Kathás. 72, 186 हंसदन्दरूपं किंचित्सिद्धयम् (two siddhas, who bore the shape of flamingos), Mālav. I, p. 24 कौशिकी यतिवेषा (K. wearing the dress of an ascetic).

Rem. Comparison is sometimes expressed by them, as R. 3, 69, 43 कौ युवां वृश्मस्कन्धौ (who are you, whose shoulders are like those of a bull?). R. 5, 17, 10 Rāxasawomen bear the epithet गजोदृहयपादः (with the feet of elephants, camels and horses). — But also by type a.) as राजीवलोचनः (having lotus-eyes), चन्द्राननः (moon-faced).

225. Type c.) Prabodh. V, p. 103 देवी मामेवमवस्थं न समाप्तवसयति (the queen does not comfort me, who am in such a state), Panc. I, 137 अन्तःसारैः.... मन्त्रिभिर्धर्यते राज्यम् (a kingdom is upheld by pithy ministers), Kumāras. 3, 14 the gods bear the epithet उच्चैर्द्विषः (whose adversaries are mighty). — Apart from the very common employment of अ, सु, तुः as the predicate in bahuvrīhis, several particles and prepositions may be used so, as अत्, निः, कि, अति, अव etc., as नीरस (sapless), उदङ्गलः »one with folded hands,” Ragh. 2, 74 उत्सुप्ताकम् (a flagged town), Daç. 137 उदायुधः (with uplifted weapon), Harsha 9 तरुविष्पलङ्गः (a leafless tree), Bhoj. 8 खड्गमपकोशं कृत्वा ज्ञाम.

Rem. Compounding with स°, सह° and the like has the same power, as English - ful, similarly English - less is expressed by compounds, beginning with अ°, निः°, किः°, विगत°, वौत° etc. ¹⁾.

1) PATANJALI enumerates also different species of bahuvrīhis: a) those, the members of which are samānādhikarāṇa as चित्राः, b) the former part of which is an avyaya, as नीचैर्मुखः, c) whose former part is a locative or something compared as कपठेकाल, उष्माल, d) where it is a gen. generis or a gen. materiae as केशचूडः (with one's hair tied up, liter. »[bearing] a knot of hair”), सुवर्णालिङ्गार (wearing golden ornaments), e) whose former part is one of the gāṇa प्राट्यः [P. 1, 4, 58] as प्रपर्ण (unleaved), f) negation + noun, as अपुत्रः. In the case of c) an ellipsis is stated of a middle element, कपठेकाल representing कपठेस्य: कालोऽस्य and उष्माल being = उष्मालमिक्र मुखमस्य. As to e) and f) Patanjali states the option between saying in full प्रपत्तिपर्णी वृक्षः and the abridgment प्रपर्णी वृक्षः, likewise between अविद्यामानपुत्रः and अपुत्रः: Cp. f. i. Daç. 35 उद्दत्बाष्पलोचनं तमपृच्छम् with ibid. 176 सा..... उदूबाष्पोवाच; here the full उदूत°लोचन and the short उदूबाष्प are synonymous.

226. As bahuvrīhis of three and more members are excessively frequent, we will adduce some instances of them.

Large bahuvrīhis.

1. the subject is a compound. Panc. 322 त्यक्ताहारक्रियः (abstaining from taking food) here the subject of the bahuvr. is आहारक्रिया, a tatpurusha; Vār. Yog. 1, 8 त्यपितथनराष्ट्रो भवति (he loses his wealth and his kingdom) here the subj. is a dvandva धनराष्ट्रे »wealth and kingdom;” Daç. 78 a Jaina monk is thus qualified प्रकीर्णमलपङ्कः प्रबलकेशलुभ्वनव्ययः प्रकृष्टतमकुत्यिपासादिदुःखः (v. a. covered with dust and mud, enduring a heavy pain by pulling out his hair, suffering very much from hunger, thirst and the like) here the subjects of the three bahuvr. are respectively the dvandva मलपङ्कौ, the tatp. केशलुभ्वनव्यया and the tatp. त्यिपासादिदुःखम् and of them the two tatpurushas are themselves made up of more than two themes, as it is the compound केशलुभ्वन which qualifies व्यया, and similarly the compound त्यिपासादि, which is the cause of दुःखम्.

2. the predicate is a compound. — Instances of this category are very often met with, especially such bahuvrīhis as exhibit this type: qualifying noun-case + adjective or participle + substantive. Panc. 42 तङ्ता मदविहूलाङ्गः = मदेन विहूलान्यङ्गानि यस्य स; Kathās. 72, 180 प्रापार्कसंतपुसिकतां महूमूर्मिः, here the bahuvr. is to be analyzed अर्केण संतपुः सिकता यस्यां सा [महूमूर्मिः]. But also other types, as: Mudr. III, p. 124 vultures (गृध्राः) have the epithet दीर्घनिळक्ष्यपक्षाः, here the analysis is येषां दीर्घं निष्क्षम्याश्च पक्षाः, the predicate, therefore, is an adjective-dvandva (208). Çāk. VII a curse is said to be अङ्गुलीय-कदर्शनावसानः = यस्याङ्गुलीयकर्त्तर्य दर्शनमवसानं स श्रापः.

3. both subject and predicate are compounds. Kād. I, p. 46 तत्र विशब्दविरचितकुलायसहस्राणि. शुकशकुनिकुलानि प्रतिवसन्ति स्म (crowds of parrots and [other] birds were dwelling there, building confidently thousand(s) of nests), here विशब्दविरचित is the predicate and कुलायसहस्र the subject of the bahuvrīhi, the analysis of which is of course येषां विशब्दं विरचितानि [‘तं’] कुलायानां सहस्राणि [‘स्म’].

227. In the case of non-compound words, adjectives carrying the notion of *having*, *possessing*, as is taught in Sanskrit etymology, may be made by putting some

derivative suffix as ^०मन्त्, ^०वन्त्, ^०मय, ^०इत्, ^०इन् etc. to the substantive, as अग्निमन्त् (fiery), पुत्रिन् (having a son) and the like. Of these suffixes, ^०इन् is very common¹⁾.

Kathâs. 24, 9 किरेटी कुण्डली दिव्यः बद्धूगी चावातरतुमान् (a divine person P. 5, 2, descended wearing a diadem, earrings and a sword), ep. R. 3, 50, 21. 128.

They may also be put to dvandvas. Mhbh. 1, 126, 21 जटाजिनी (wearing tresses and a deer-skin), Pat. I, p. 1 सांसालाङ्गुलकुट्टुरविषाणिनां संप्रत्ययो भवति स [गो]शब्दः.

Now, sometimes, these suffixes are added even then, if they are in no ways necessary for the understanding. So R. 3, 15, 11 पन्नैः सुरभिन्धिभिः.... रम्या पन्निनी (a pond charming by its sweet scented lotuses), likewise Panc. 53 the weaver, who has assumed the attributes of Vishnu, is said to be विष्णुचिह्नितः = विष्णोश्चिह्नैरन्वितः; Bhoj. 2 a brahman is said सकलविद्याचातुर्यवान् = सकलासु विद्यासु चातुर्येण युक्तः. In these cases no suffix was required, for the bahuvrihis सुरभिन्ध, विष्णुचिह्न, सकलविद्याचातुर्य would be quite regular and plain. Compare Panc. I, 46 सुवर्णपुष्पिता पृष्ठी = सुवर्णपुष्पा पृष्ठी. This rather pleonastic idiom is especially used in some standing compounds. Grammarians teach and practice confirms ^०इन् being readily added to compounds in ^०शोमा, ^०शाला, ^०माला, ^०धर्म, ^०शील, ^०कर्म. P. 5, 2, 132.

TYPICAL COMPOUNDS.

So I call such compounds whose latter element is almost used in a **typical** sense, which is more or less remote from their primitive meaning. By them the great importance of compounding for Sanskrit composition appears best. Such among them, as are fit for periphrasing case-relations, have already been dealt with in Chapter IX, especially 188—196. Of the others the most remarkable are: 1. those in आदि,

1) See P. 5, 2, 115; 116; 128 with the वृत्तिकास on them.

‘आय्’, ‘आदिक्’, ‘प्रभृति’, which are expressive of „and so on,” 2. those in ‘पूर्वम्’ and ‘पुरःसरम्’, which may serve to make adverbs of manner, 3. those in ‘पूर्वं’ = „formerly —,” 4. those in ‘मात्रम्’, which does duty of a limitative particle, ‘वाज्ञात्रम्’ being nearly the same as ‘वागेव’, 5. those in ‘कल्प्य’, ‘देश्य’, ‘देशीय’, ‘प्राय्’, to express „nearly, almost,” 6. those in ‘रूप’, if रूप may be rendered by „namely,” 7. those in ‘अन्तरम्’, when having the worth of „some” or „other.” And so on.

229. To give a fuller account of them, we will treat of them separately.

etc.

1. Those in ‘आदि’, ‘आदिक्’, ‘आय्’, ‘प्रभृति’ are bahuvrihi, meaning properly »the beginning of which is —,” as is still plain f. i. in M. 1, 50 एतदन्तास्तु गतयो ब्रह्माद्याः (the existences, at the head of which stands Brahman, end here). Commonly they are expressive of »etc.; and the like.” Panc. 8 तस्यौर्ध्वदेहिकक्रिया वृषेऽस्तार्दिकाः सर्वाश्यकारः (he performed in his honour all the funeral rites, viz. the vrshotsarga etc.), Hit. 123 सुवर्णावस्त्रादि प्रसाददानं क्रियताम् (bestow on them presents of the king’s favour, gold, clothes and so on), Panc. 62 सर्वे मत्स्य-कच्छपप्रभृतयस्तं पत्रच्छुः (all [aquatic animals], fishes, tortoises etc. —). In these examples the compounds are adjectives, but often they are used as substantives too [see note 1 on p 165], as Bhoj. 64 अहमपि ब्राह्मणपुत्रः। त्वामत्र प्रयान्तं वीक्ष्य कमपउलूपबोतादिभिर्ब्रह्मणां ज्ञात्वा भवदास्तरासन् एवाहं प्रसुप्तः। Panc. 27 अयाप्रभृति प्रसादनियहादिकं त्वयैव कार्यम् (from to-day it is you by whom favour, punishment, etc. are to be administered.)

2. When adjectives, those in ‘पूर्व’ and ‘पुरःसर’ may have the same purport as those in ‘आदि’ etc. Panc. 20 व्याघ्रद्वीपिवृक्पुरःसराः सर्वे (all of them, tigers, panthers, wolves and the rest). When adverbs, the latter member is almost meaningless: प्रीतिपूर्वं भाषते = सप्रीति भाषते. Hit. 7 तस्य ब्रह्मानपुरःसरं पुत्रान्समर्पितवान् (respectfully he gave over his sons to him).

3. भूतपूर्व 3. Those in पूर्व may also signify »having been formerly so and so,« but now being so no more: आळ्यपूर्वः »one who once has been rich,« भूतपूर्वः (of old). N. 1, 13 न क्वचिद् दृष्टपूर्वा (never seen before), Çak. VI सत्यमृृपूर्वा तत्रमवती रहसि प्रकुन्तला (indeed, I once have wedded secretly the Lady Çak.)¹⁾.

a) °मात्रम् 4. a) Compounds in °मात्रम् are bahuvrīhis, used as substantives of the neuter, and properly have the meaning »the exact measure (मात्रा) of which is —.« Yet, as a rule they are used as if their latter member were some limitative particle and °मात्रम् may be translated by »but, only.« Prabodh. I, p. 13 किंवदन्तीमात्रमेतत् (it is but a vain rumour), Panc. 192 कोऽपि ते वाऽन्नात्रेणापि सहायत्वं न करिष्यति (nobody will make you his friend only on account of your voice), R. 3, 71, 22 नाममात्रं तु जानामि न वृपं तस्य रक्षसः. This translation, however, does not suit all instances. Sometimes °मात्रम् signifies, that the whole class is meant, not single individuals belonging to it. Pat. I, p. 242 ब्राह्मणो न हन्तव्यः सुरा न पेयेति ब्राह्मणमात्रं न हन्यते सुरामात्रं च न पीयते (since it is said: »one may not hurt a brahman, nor drink strong liquor«, one does not hurt anybody, that is named brahman, nor drinks anything, to which the appellation »strong liquor« is applicable). Comm. on R. 2, 12, 100 कैकेयीर्दैर्यन्यं दृष्ट्वा राजा शोकेन ह्यमात्रं निन्दति (the king seeing the foul conduct of K., by his sorrow chides the whole feminine sex). — In this meaning °मात्रम् is almost synonymous, as Daç. 22 चौडोपनयनादिसंस्कारं जातमलभत् (he obtained the cauda, the upanayana, in short the whole set of sacraments), Bhoj. 62 अविलेष्यति कोप्तेषु यद्विजातमस्ति तत्सर्वं देवेन कविभ्यो दत्तम्.

b) Adj. ३. β) °मात्र is also put to participles; then it is an adjective and in °मात्र· signifies »as soon as —.« Panc. III, ३ जातमात्रं शक्तं प्रशमं नयेत् (one must abate a foe, as soon as he has arisen), ibid. p. 58 भगवता नारायणेन सृतमात्रो वैनतेयः संप्राप्तः, Kathâs. 36, 111, etc.

Rem. The adjectival employment of those in °मात्र is however

1) One is wont to analyze भूतपूर्वः by पूर्व भूतः and so on, see f. i. Kâç. on P. 5, 3, 53, but that analysis does not give a satisfactory account of the nature of the compound. If the adverb पूर्व were compounded with the noun भूत, one would expect पूर्वभूत in the same way, as f. i. M. 9, 267 पूर्वतस्कारतः people who have formerly been thieves.»

not restricted to the case that the former member is a participle. See but Panc. II, 95 नाममात्रा न सिद्धो हि धनहीनाः... नराः (poor people do but bear the name of men, as they are of no use whatsoever).

5. °कल्प, 5. »Almost, nearly, like" is signified by °कल्प, °देश, °देशीय, °प्राय, °देशीय, which have almost got the nature of pure formal suffixes, and, indeed, the former three are taught as such by Pânini (5, 3, 67). Of them, those in °कल्प and °प्राय are the most frequent. R. 3, 16, 39 वाक्यान्यसृतकल्पानि (speech like ambrosia), Kumâras. 3, 14 कार्य त्वया नः प्रतिपन्नकल्पम् (you have nearly engaged yourself to do our affair), Kathâs. 6, 51 इन्द्रोः कश्चिदित्युक्ते विटप्रायेण केनचित् (some Sâmavedin was thus addressed by somebody like a rake), Mâlat. IX, p. 149 एवं पर्यवसितप्रायैव नः प्रत्याप्ना (in this manner all my hope is almost gone), Panc. 202 पक्षप्रालिप्रायं देशं गतः (gone to a country, where a good deal of the paddy was ripe), Daç. 78 विप्रलभ्यप्रायमिदमर्थवर्तम् (this way of unrighteousness, full of deception). Those in °प्राय are, indeed, bahuvrîhis, to be analyzed thus: »the greater part of which is —," just as those in °कल्प properly are == »the manner or mode of which is —."'

6. °द्रूप. 6. Those in °द्रूप are likewise adjectives. As द्रूपम् means not only »shape, form" in general, but also »a beautiful shape, a beauty," so the bahuvrîhis ending in it admit of either acceptation. Pânini (5, 3, 66) mentions the latter, when teaching such compounds as ब्राह्मणद्रूपः, पचतिद्रूपम् to be praise-denoting.¹⁾ But, in practice, those in °द्रूप are not often met with in this meaning, by far oftener they are employed for the sake of qualifying some general kind by describing its species. Then we may often translate them by means of »f. i.; viz." Instances are chiefly found in commentaries and the like. Sây. on Ait. Br. 2, 37, 1 [p. 272 ed. Aufrecht] रथभङ्गद्रूपो व्यामोहः.

1) Pânini speaks of °द्रूप as of a taddhita. Kâç. when commenting on our sûtra shows °द्रूप to be used to signify the highest pitch of a quality, as वृष्णलद्रूपोऽयं यः पल्लाएुना सुरां विकृति. Blame, inversely, is expressed by compounds in °पाश (P. 5, 3, 47), as in this verse of Bhojapr. (p. 7) स्त्राम्युक्ते यो न यत्ते स भृत्यो भृत्यपाशकः (the attendant, who does not exert himself, when ordered by his master, is a bad attendant).

८. 7. *Bahuvrīhis* in °अक्रयि (limit) may be synonymous of यावत् in both of its acceptations (169 with Rem.). See f. i. *Kathās.* 4, 100 प्रत्यागमावयि (till I shall have come back); 52, 146.

९. 8. *Tatpurushas* in °विशेष, when meaning »excellent species,” are expressive of something »first-rate, excellent.” See f. i. *Ragh.* 2, 7.

१०. 9. *Tatpurushas* in °अन्तरम् are often to be rendered by »some” or »other.” Properly speaking, अन्तरम्, विशेषः and मेदः mean variety, species,” and as a »variety of something” is »something different”, the transition of meaning may easily be accounted for. — *Mālav.* III, p. 60 पूर्वस्मादवस्थान्तरसुपाद्धा तत्रभवती (v. a. the lady has changed her former attitude to another), *Panc.* I, 132 शुभाश्रुमकलं सदो नृपादू दैवाङ्कान्तरे (the fruit of good and evil deeds comes instantly, when from the king, but in some other existence, when from Destiny), *ibid.* p. 83 लधूनामपि दुर्जनानां मये वस्तुं न प्रवृयते। उपायान्तरं विधाय ते नृं धून्ति (one cannot dwell among wicked people, for they will hurt you by some means or other). The proper meaning of °अन्तरम् is not rarely transparent, as in the example quoted first. Likewise *Panc.* 248 भर्तान्यमागान्तरेणागत्य, *Panc.* 205 युवयोभव्यान्तरं सम्यङ् शृणोमि (I do not hear distinctly, of what kind of things you speak).

११. 10. *Tatpurushas* in °विधिः may denote, that the action spoken of is done »in due form.” *Panc.* I, 335 प्रहानविधिना.... संप्राप्यते फलम्, *Daç.* 80 तदगारे इत्युदारम्यवहारविधिमकरम् (in his house I gave a stylish dinner).

This list may be easily enlarged.

FINAL OBSERVATIONS.

१. Any Sanskrit compound belongs to one of the great classes mentioned before. Now, as not only the members of a compound but even their constituent elements may be compounds themselves, hence arises an almost unlimited freedom of enlarging compounds by taking up into them all sorts of nouns or adverbs serving to qualify the whole of the compound or part of it. In this way, very large and very intricate compounds are

available, and in fact they often occur, albeit that the field of combinations and images is in some degree limited by conventional usage and by the examples of the best authors. For the rest the frequency and the nature of those intricate and bulky compounds will much depend on the style of the literary work. It requires, therefore, a good deal of training to catch forthwith the purport of many an intricate compound.

A few instances will suffice. Kâdamb. I, p. 15 the king, it is said, saw a lady कृपितहरहुताशनदक्षमानमदनधूमसलिनीकृतामित्र रतिम् »who was like Rati, stained by the smoke of Kâma burning by the fire of angry Cîva," for when analyzing the complex, we get कृपितस्य हरस्य हुताशनेन दक्षमानस्य मदनस्य यो धूमोऽभूतेन मलिनीकृताम्, apparently a tatpurusha, the former member of which is also a tatpurusha the former member of which is also a tatp. and so on. Now a bahuvrîhi. In the same Kâd. (p. 39) a forest अरण्यम् bears the epithet दशारथसुतनिश्चितग्रानिकरनिपातनिहतरजनीचरबलब्रहुतरुधिसिक्तमूलम् (where the roots [of the trees] had been moistened by the abundant blood of the army of the Râxasas killed by the shots of the crowd of sharp arrows [discharged] by the son of Daçaratha), here मूलम् is the subj. of the bahuvrîhi, the preceding complex being its predicate, an intricate tatpurusha, as it is thus to be analyzed दशारथस्य सुतस्य निश्चितानां ग्राणां निकरस्य निपातैर्यन्तिहतं रजनीचराणां वातं तस्य बहुतेन रुधिरेण सिक्तम्. This whole clause is comprehended within one compound. And so often.

Case-nouns standing outside the compound are very often to be construed with it or with one of its members. This is but consistent with the whole spirit, which pervades Sanskrit composition. A great liberty is left to the speaker to prefer either a rather synthetical or a rather analytical mode of expression. He has the opportunity of enlarging compounds by making enter within them any noun or adverb serving to qualify the

whole or any part of it. But on the other hand nothing compels him to do so. The qualifying noun may as well be a self-existent word having its own noun-case.¹⁾ So Çak. V द्विमवतो गिरेत्पत्यकारायवासिनः (dwelling in the forests on the slope of mount Himavân), here द्विमवतो गिरे: stands outside the compound as to its form, but belongs to it by its meaning, as it qualifies the member उपत्यका. Panc. 42 a weaver returns home to his wife, प्रागेव कर्णापरं परया तस्या श्रुतापवादः »having heard evil report on her account;” when using a mere analytical expression, the author of the Pancatantra would have said तस्या अपवादं श्रुत्वा or श्रुते तस्या अपवादे etc., when a mere synthetical one श्रुततदपवादः; but he has here availed himself of a mixed idiom. — Mâlav. V, p. 140 सगरः पौत्रेण प्रत्याहृताज्ञः (S., who had the horse brought back by his grand-son); Kumâras. I, 37 एतावता नन्व-नुमेयप्रोमि.... [अस्या] शङ्कूम्, here एतावता qualifies अनुमेय the former member of the compound; Mahâv. I, p. 6 प्रकृत्या पुण्यलक्ष्मीकौ कावेत, here प्रकृत्या also is intimately connected with the compound. These few examples will suffice, as the idiom is met with on almost every page of Sanskrit.

232. By this equivalence, and to a certain extent also, promiscuousness of analytical and synthetical expression it is also explained that there must be some freedom in using the so called figure of ellipsis even in compounds. Nala 1, 13 the beauty of Damayantî is said to surpass that of all other women, even of time past, न.... तादृग्रूपवतो कृचित्.... दृष्टपूर्वयिका श्रुता, here श्रुत is of course = श्रुतपूर्वा. By a similar abridgment Malâv. V, p. 137 moon and sun are named प्रीतोषपाकिरुणौ »the hot- and the cold-rayed²⁾.”

1) I wonder, what reasons may have induced WHITNEY (§ 1316) to speak of this idiom as something irregular. On the contrary, nothing can be more regular.

2) A striking example is afforded by R. 3, 20, 12, if I am right reading there रात्रसास्ते चतुर्दश। उचुवन्निं सुसंकुद्धा ब्रह्मन्नः शूलपापाय। संरक्षन्यना घोरा

SECTION III.

ON THE DIFFERENT CLASSES OF NOUNS AND PRONOUNS.

CHAPT. I. Substantive. Adjective. Adverb.

233. In ancient languages the difference between adjective and substantive is generally not so strongly marked as in modern ones. So especially in Sanskrit. Both classes of nouns have the same declension, and a great number of them have sometimes an adjectival meaning, sometimes they are substantives. They are only different as to their gender, substantives being nouns of one gender, but adjectives of three, as they must take the gender of the nouns they qualify¹⁾: शुक्रो वर्णः, शुक्रा सुधा, शुक्रं वासः.

Adjectives proper, when used as substantives, may be distinguished thus: a) the substantivizing results from

रामं संरक्षलोक्यन्। परुषा मधुरामाषं दृष्टादृष्टपराक्रमम्; the Bomb. edition has हृष्टा-दृष्टप०. There is antithesis between the परुषा: [in full परुषामाषः] Râxasas and Râma मधुरामाषः; and likewise between them दृष्ट[पराक्रमः] and Râma who was अदृष्टपराक्रमः. The *samdir̄ arshah* दृष्टाः [अ]दृष्टपराक्रमम् is admitted in the Râmâyana, see f. i. 2, 51, 8; 74, 13; 3, 64, 23.

1) By this way we may account for the fact, that Indian grammar, full as it is of accurate and minute observations and of acute and sharp distinctions, does not possess proper terms expressive of categories of words as common and as indispensable to Western grammar as »adjective» and »substantive.» The *gunavacana* of the vernacular grammarians encompasses more than our »adjective»; neither the *dravyâni* nor the *jâtayas* are the exact equivalent of our »substantives». The term *vîceshana*, used by Pâṇini himself, comprises both the apposition and the attributive adjective. The only term adopted to point out the adjective as such is नाम त्रिलिङ्गम् »noun of three genders.»

the ellipsis of the concordant subst., as शीता: [viz. आपः] „cold water,” पल्ता: [viz. केशाः „grey hairs;” b) they are substantives when having got some special meaning, as तनु adj. „thin,” subst. fem. „body;” रुरि adj. „brown,” subst. masc. „lion;” monkey; Indra; Vishnu;” c) they are used as substantives while retaining their general signification, as प्रियः when meaning „a or the beloved one,” पापः „a (the) wicked man.” The last category is the sole regarding us here, for any adjectivē may in this way turn substantive. The diversity of the endings for the different genders and numbers enables to express by one single word such phrases as „a rich man,” „a young woman,” „a business of weight,” resp. आपः, तरुणी, मरुत्. The plural of course, if a plurality of things is meant; hence तानि „that” when = those things, Lat. *ea*, भद्राणि Lat. *fausta*, बकूनि *multa*, etc.

Like other substantives, the substantivized adjectives may be an element in compounds. Hit. 94 हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः (one must not serve a weak [master], but join a mighty one), ibid. 102 अलमनेनातीतोपालम्भेन (enough of this chiding the past).

ABSTRACT NOUNS.

234. Abstract nouns are much used in Sanskrit composition. They are partly derivates of verbs, partly of nouns.

Abstract nouns. The **verbal abstracts** are not rarely to be paraphrased in translating, especially if the predicate of the sentence be made up by them. Then, our language generally prefers finite verbs. R. 3, 2, 11 the man-eater says to Rāma

कथं तापसयोर्वा च व्रासः प्रमद्या सह (and how is it, that you dwell with a woman, being ascets?), Daç. 101 अमुना मन्मोचनाय प्राप्यः कृतो मया च रहस्यानिर्भेदाय (he took an oath, he would release me, and I, not to reveal the secret), ibid. 95 प्रीलं हि मदोन्मादयोरमार्गेणाप्युचितकर्मस्तेव प्रवर्तनम्, Mrçch. I, p. 32 न पुष्पमोषमर्हत्युद्यानलता (the garden-creeper does not deserve to be stripped of its flowers), Mudr. V, p. 180 (Malaya-ketu to Râksasa) आर्य तातेन धूतपूर्वाणामाभृपाविश्रेष्ठाणां विशेषतश्चन्द्रगुप्तहस्तगतानां वणिगम्यः क्रघादधिगम इति न युद्यत एतत् (sir, it is inconsistent, that by purchase from merchants you should have come by precious jewels, once worn by my father, especially as they have passed into the hands of Candr.).

235. Of the nominal abstracts the most important are those in **ता**, **वम्** and **भावः**, as they may be derived of any noun. Of मृड (weak) the abstract „weakness” is not only **मार्दवम्** or **मृदिमा** (see P. 5, 1, 122), but also **मृडता**, **मृडवम्** and **मृडभावः**. Nothing, too, impedes making them of compounds, as **श्रेष्ठपत्यता** or **वम्** or **भावः** „the being the child of a *set*” or **चतुर्मुखवम्** (**ता**, **भावः**) „the having four mouths”¹). Hence the abstracts in **ता** and **वम्** and their synonyms are a fit means for expressing clauses and the like in a concise form, especially when attended by a subjective genitive. So **देवदत्तस्य श्रेष्ठपत्यवम्** = „the fact of N.N.’s being a merchant’s son,” **ब्रह्मणश्चतुर्मुखता** „the four-facedness of Brahma.”

Here are some examples of this widely used idiom: Panc. I, 222 कन्यापितृत्वं ललु नाम कष्म् (it is a calamity to be father to a daughter);

1) The suffixes for making these abstracts are taught by Pânini 5, 1, 119—136. Those in **भावः** are evidently tatpurushas, **भावः** meaning „the state, the being.” For this reason Pânini is right not mentioning them.

ibid. p. 71 दृष्टा मयास्य पिङ्गलकस्य सारासार्ता (I have scrutinized the good qualities of P. as well as his vices); Kumāras. I, 48: if animals felt shame, the female yaks, it is said, when seeing the beautiful hair of fair Umā, would have abated their pride of their tails कुर्यात्तिप्रियतं शिखिलं चर्मयः; Daç. 36 प्रवहणास्य मग्नतया सर्वेषु निमग्नेषु (as all were drowned because of the ship's foundering); Panc. 73 त्वयास्य सखित्वात्सर्वोऽपि राजर्धमः परित्यक्तः (by having him as your friend you have neglected the whole of your royal duty); Çāk. II: king Dushyanta, as his presence is wanted at different places at the same time, says कृत्योभिन्नदेशत्वादू दैधीभवति मे मनः; Utt. II, p. 35 धनविरल्मावः »the density and the being scattered,» that is »the relative density;» Comment. on R. 3, 42, 10 पत्तननगरयोरराजधानोराजधानोत्केन भेदः (the difference between the words *pattana* and *nagara* is this that the former does not signify the king's residence, the latter does). The last example shows also the fitness of this idiom for the sake of explaining and demonstrating. By grasping the different links of a sentence into one single word, scientific or philosophical matters may be treated in the very clearest and plainest manner, complex ideas being rendered by complexes of words, whereas the relation of the abstract noun with the other words of the sentence is sufficiently pointed out by its case-ending.

236. Some idiomatic employment of the abstracts — chiefly

Idiomatic employment of them. those in °ता and °वम् — must be insisted upon.

I. Their accusative with verbs of going and coming

I. Verbs of going and reaching with the accus. of an abstract noun. is often used to express the passing from one state to another, cp. 39. Hitop. 94 महान्याल्पतां याति (even a mighty one may become mean), Prabodh. IV, p. 78 quotes the verse प्रायतः कृतिनां कार्ये देवा यान्ति सहायताम् (— become helpers), Var. Brh. 2, 17 दैवज्ञत्वं प्राप्यते (he becomes an astrologer), Panc. 38 तदेन मायावचनैर्दिव्यं श्वास्याहं द्वात्रातां व्रजामि (— I will become his disciple), ibid. 62 सरः प्रीयुं प्रोष्टं यास्यति (the lake will soon grow dry), Bhoj. 28 जलदो वल्लभामेति सर्वलोकस्य.

237. II. Their instrumental, may signify *in what quality* somebody or something acts (67). Then it may be

II. The instrumental of an abstract noun expressive of *in what quality;* „as.” rendered by means of „as.” So Hitop. 103 कश्चिद्को द्वितीयवेन प्रयातु (let some other heron go with him as [his] second), Ratn. IV, p. 114 अयि प्रिये किमयापि मध्यस्थतया वर्तसे (why, my dear, do you behave as if you were indifferent even now?).

This idiom is much used with verbs of *acting-, behaving-, being as; knowing-, considering as, taking for; calling-, signifying as; treating as* and many others. Instead of the phrase ब्राह्मण वां ज्ञानामि संभावयामि व्यपदिशामि one may say ब्राह्मणवेन वां ज्ञानामि etc.

Examples: Kathâs. 26, 8 कर्णधारतया स्थितः (being steersman); Pra- bodh. IV, p. 81 तस्य कामः प्रयमो वीरसत्य प्रतिवोरतयास्माभिर्भवानेव निरूपितः (Kâma is his chief warrior, it is you we have looked for as his match); Daç. 76 ऋषिमुक्तश्च रागः संध्यात्वेनास्फुरत् (and the glow [of passion], which had been loosened from the holy man, [now] shone as twilight); Ragh. 14, 40 द्वाया हि भूमे: प्रशिनो मलत्वेनारोपिता शुडिमतः प्रजाभिः (on spotless moon people have thrown earth's shade by way of a spot); Daç. 112 मां तु न कश्चिद्दिहत्य ईरुक्तया जनो ज्ञानाति (nobody here knows me as such); ibid. 93 त्वया नियतमस्मि तदागतिवेनाहमपदेष्यः (you cannot but denounce me as the person, you have got it from); ibid. 144 इयं... तत्कैव ज्ञायत्वेन समकलत्यत (she has been destined a wife for you); ibid. 94 स एव तपस्वी तस्करत्वेनार्थपतिरुग्रात् (it was the unhappy Arth. who was seized as the thief); Pat. I, p. 399 when treating of the karmadhâraya कृत्पातिलाः, says तिलाः प्राधान्येन विवक्षिता भवन्ति कृत्पो विशेषात्वेन; Kathâs. 52, 60 दासोत्वेनाश्रयसि राजपुत्रम्; Mhbh. 1, 43, 24 गच्छध्वं यूषमव्यया राजानं कार्यवत्तया. ¹⁾).

1) The germ of this much used idiom is found already in the Rgveda-mantras, in such phrases as पुरुषता (instr. = skrt पुरुषतय). Rgv. 10, 15, 6 मा हिंसिष पितरः केन चिन्नो यद्य आगः पुरुषता कर्म (do us no injury, fathers, on account of any offence, that we, after the manner of men [as being men], may have committed against you).

Rem. In the instances quoted the abstracts are ending in °तया and °त्वेन. But although these suffixes are the most employed ones, any other abstract has the same effect. Daç. 15 तदीयमिकर्येयमत्योर्ध-त्रीपादेन परिकल्पिताह् (I was appointed nurse of the twins, his children); Kâç. I, p. 16 स्वामिति ज्ञातिथस्योः संज्ञान्तपेण वर्तते (sva is used as a designation of kinsmen and property); Pat. I, p. 230 इमान्ती-न्दियापि कदाचित्त्वातन्त्रेणा विवक्षितानि भवन्ति तयथा। इदं मेऽन्ति सुषु पश्यति। कदाचित्पारतन्त्रेण। अनेनात्तेणा सुषु पश्यामि. For this reason, different abstracts made from one noun are as a rule promiscuous; compare f. i. Kathâs. 13, 132 प्रयाति स्म दूत्या with Hit. 97 प्रयातु दौत्येन, both दूत्या and दौत्येन signifying »in the quality of a messenger.«

238. Occasionally — but not often — an ablative will do the same Other duty as the instrumental of 237. R. 3, 6, 10 त्वामासाद्य महात्मानम्... similar idioms: अर्थित्वान्नाथ वक्ष्यामः: (— we will address you, Lord, as supplicants), cp. Kathâs. 72, 165.

**Loca-
tive.** The locative of the abstracts may also be used so, as R. 3, 36, 17 शृणु तत्कर्म साहाये यत्कार्यं वचनान्मम (be informed of the matter, which you must perform as *my helper* on my order). It is especially used with verbs of *appointing, choosing, designing* to some rank or dignity. Panc. 26 स्वामी यदि कथयति ततो भूयत्वे नियोजयामि (— I will make [him] your attendant); Nala 3, 23 तेषामन्यतमं देवं पतित्वे वर्यस्व ह (choose one of those devas for your husband); Hit. 91 स पक्षिरात्ये अभिषिक्तः.

Note that of abstracts of the feminine gender the ablative and locative are not used so, only the instrumental (cp. 102).

239. The dative of the abstracts with verbs of appointing etc. will Dative. occasionally occur. Mhbh. 1, 139, 1 यौवराज्याय स्यापितो धूतराद्वेषा युधिष्ठिरः, Kathâs. 38, 153 वृत्तवान्मित्रत्वाय नृपो नृपम्.

Rem. In the ancient liturgical books we met with two datives, one of the person and one of the abstract noun, both attending on the same verb, especially स्या and कल्प. Ait. Br. 4, 25, 8 इन्द्राय वै देवा इैश्वर्याय श्रैश्वर्याय नातिष्ठन्त (the devas did not yield to Indra as to the eldest and most excellent [of them]): सोऽब्रवीद् बृहस्पतिं यात्य या द्वादशप्राहेनेति। तमयाऽयत्। ततो वै तस्मै देवा इैश्वर्याय श्रैश्वर्यायातिष्ठन्त etc., cp. T. S. 2, 2, 11, 5. Ait. Br. 7, 17, 7 Viçvâmitra thus ad-

dressess his sons पूर्णोत्तमः..... ये के च भ्रातरः स्थनः । भ्रस्मै द्वैष्ट्याय कल्पवचन् (— attend on him [Cunahçepha] as your eldest), ep. 7, 18, 8. Note the attraction in this idiom. — Cp. a similar employment of the locative: Ait. Br. 4, 25, 9 समस्मिन्स्वा अपेक्षतायां ज्ञानते »his kin acknowledge his authority.”

ADVERBS.

240. Sanskrit adverbs, as far as they are not old words of uncertain and forgotten origin — as मुहूः, द्राक्, मृषा, मन्, अत्म् and the like — are noun-cases either distinctly felt as such or in some degree petrified. The accusative of the neuter singular is as a rule employed, if adjectives be wanted to act as adverbs¹⁾ (55).

Bahuvr̥his, like other adjectives, may do duty of adverbs, when put in the accus. of the neuter. Daç. 169 अमुं च.... आत्म-निर्विशेषं पुरोष (and he took no less care for him as for himself); Panc. 55 इति वदत्यां मातरि राजपुत्री भयलङ्घनताननं प्रोक्ताच (as her mother spoke thus, the princess lowered her head for fear and shame and said); Çâk. I ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्ते दत्तदृष्टिः ([the stag] runs on casting now and then a look on the chariot so as to cause to turn its neck ever so neatly); Åcv. Grhy. 1, 9, 1 पाणिग्रहणादि गृह्णं परिचरेत् here the first word is an adverb »from his marriage, beginning with his marriage.”

When derived from substantives, the adverbs are mostly modal instrumentals and ablatives (77, 104). Daç.136 स्मरणि किमयायायथातयेन मयोक्तपूर्वम्, here अयायथातयेन = »falsely;” R. 3, 61, 20 निखिलेन »wholly”. Likewise पययिषा »alternately,” लोलया »jokingly,” etc., and ablatives, as हठात्, स्वभावात्.

241. For the sake of comparison one uses adverbs in °वृत् Ad-
verbs. They may be made of any noun, and are to be rendered in °वृत्

1) Adverbs are styled क्रियाविशेषणानि »attributes of verbs." The accusative of an adjective, when used adverbially, is named कर्म क्रियाविशेषणम्, see f. i. Kāc. on P. 2, 3, 33.

by „as” or „like.” When paraphrased, they are = यथा or इव with any noun-case wanted by the context, therefore सिंहवत् may be = सिंह इव or सिंहमिव or सिंहायेव and so on.—R. 3, 45, 5 सौमित्रे मित्रूपेण भ्रातुर्स्वमसि शत्रुवत् [= प्रत्युषिव] (in the shape of a friend, Laxmana, you are like a foe to your brother); Mhbh. 1, 148, 15 प्रुचोन्पाएुद्यायादान्दाहयामास शत्रुवत् [= यथा शत्रून्] (the innocent Pāṇḍavas he did burn as if they were his enemies); Kām. 3, 31 पूजयेत् देवताः सदा ! देवतावदुरजन्मात्मवच्च सुहृत्तनम् [= देवता इव and आत्मानमिव]; Mhbh. 1, 159, 4 तर्थं पूवन्मया [= पूवेनेव] (pass over by me as if by a vessel); Hit. 10 मातृवत्परदारेषु परदृश्येषु लोष्टवत् आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः (he who looks on the wife of another as on his mother, on the goods of another as on clay, on all creatures as on himself, such one is a wise man).

Rem. 1. Compare with them Latin adverbs as *regaliter*, when meaning »kingly, like a king.” Mhbh. 1, 145, 1 पापेत्वाः.... मौज्ज्यत्वा दौ जग्नुरात्मवत् (*suppliciter*).

Rem. 2. Like other compounds, the adverbs in °वत् may have their former member standing in construction with some other word outside the compound. Panc. I, 260 अभिसुखो नाशं याति वह्नौ पतञ्जवत् = यथा वह्नौ पतञ्जो याति.

242. Adverbs in °शः involve the dissolution of a whole into many parts. Mālat. VIII, p. 135 लवश एनां निकृत्य दुःखमरणां करोमि (I will cut her into pieces and cause her to die a miserable death).

As to those in °यत् see 302 R.

243. Sometimes — but not so often as in Latin and Greek — Adjectives doing duty as adjectives are used, where one might expect adverbs. Of the kind are f. i. विवशः = Lat. *invitus*, केवल (mere). Kathās 28, 70 रुमा विवशा ता तिरोद्धे (R. disappeared against her will); Kathās. 29, 120 यन्न मुकासुमिस्त्र कारणं केवलो विधिः (that she did not die, the cause thereof was nothing but Destiny, Germ. *nur das Schicksal*). Likewise others, which in fact serve to qualify the verb, though they do formally agree with some substantive (31, V). R. 3, 60, 25 मम विस्त्रिधः कथयस्व (tell it me confidentially), M. 3, 101 तृष्णानि भूमिरुदकं

वाक् चतुर्थी च सून्ता (grass, earth, water, and fourthly, friendly speech). Compare these more instances, taken from the ancient language: Ait. Br. 1, 7, 13 उत्तमामदितिं यजति (finally he worships Aditi), Uh. Up. 6, 6 स उर्ध्वः समुद्रौपति (it rises upwards), Åçv. Grhy. 1, 11, 5 उद्धर्णं नयन्ति (they lead [the victim] to the north).

DEGREES OF COMPARISON.

244. Of two persons or things, possessing the same quality, the **comparative** is to point out that which is endowed with the *higher degree* of it: साधुतरस्तयोः (the better of these two), वचो मधुनः स्वादीयः (words, sweeter than honey). Even if the person or thing compared with, be implied, not expressed, the comparative may be used. We then translate it by „tolerably, rather”.)” Daç. 159 ततोऽस्मीयसा कालेन राज्ञः प्रियमहिषो पुत्रमसूत् (not very long hereafter —), Prabodh. II, p. 30 मया स्वगृहिणी प्रियस्यपि प्रोक्तिका (I have abandoned my wife, though I loved her very much), Panc. 35 तच्छ्रवा पिङ्गलकः सादरतरं तमुवाच (after hearing this, P. addressed him in a rather respectful manner). — Occasionally the comparative may even express »too.” Mhbh. I (Paushyaparva) Upamanyu, when asked by his master why he looks fat though every opportunity of getting food has been intercepted to him, answers he has drunk the foam, given back by the calves after having drunk the milk of their mothers. But even that livelihood displeases his spiritual teacher, for एते त्वदनुकृत्या गुणावन्तो वत्साः प्रभूततरं केनमुक्तिरन्ति। तदेषामपि वत्सानां वृत्युपरोधं करोषि (these virtuous calves give back *too much* foam, for pity on you, for this reason you prevent also their being fed).

245. The **superlative** expresses not only the „highest” but also a „very high” degree, just as in Latin and Greek. पापिष्ठ may be sometimes = *very bad*, sometimes = *the worst*. When denoting the highest degree, there is ge-

1) Cp. Vâmana's *Stilregeln* by CAPPELLER, ch. Çubdaçuddhi, s. 62.

nerally some word added, as सर्वेषाम्, लोके etc. Mhbh. 1, 143, 3 अयं समाजः सुमहावमणोयतमो भुवि (this great assembly is the most pleasing on earth). But for the rest it signifies excellency among three or more, the comparative being destined for denoting it between two. Of two brothers one is the इयायान्, the other कनीयान्, of more one the त्येष्टः, another the कनिष्ठः.

246. Yet carelessness in the employment of comparative and superlative is not rare in Sanskrit.¹⁾ Sometimes the comparative is used instead of the superlative. Pat. I, p. 77 यथा तर्हि ब्रह्मु पुञ्जेतुपपन्नं भवत्ययं मे त्येष्टः पुत्रो इयं मे मथमो इयं मे कनीयानिति — instead of कनिष्ठः. Panc. I, 408 it is said that of the shādgunya the danda is the worst expedient, here we find पावीयान्, not पाविष्ठः, ibid. p. 305 among four individuals one is said the त्येष्टताः²⁾.

Sometimes again the superlative is used instead of the comparative. Kathās. 43, 23 of two brothers one calls himself कनिष्ठ, and his brother त्येष्ट. Panc. 113 स्वाम्यमात्ययोरेकतमस्य विनिपातः (a mischief of either king or minister). Cp. ibid. V, 36 विवाया बुद्धिरूपमा (judgment is better than learning), here the superl. is of necessity, as the comp. उत्तरः does not purport the meaning of excellency. For a different reason प्रथम a superl. as to its form, is the equivalent of both »first» and »former.» So f. i. Mālav. II, p. 35 अत्रमवतोराचार्योः कतरस्य प्रथमं प्रयोगं द्रुच्यामः (of whom of these two honourable professors shall we see the performance the first?).

247. The suffixes °तर् and °तम may be put even to substantives. Instances are scarce in the classic language³⁾. Panc. 326 त च सवनि-

1) Further investigation will decide for how much of that seeming irregularity we are indebted to the faults and the sloth of copyists, and how much of it is really good Sanskrit.

2) As to the form cp. R. 2, 12, 26 भूयस्तरम् and WHITNEY *Sanskrit Grammar* § 473, al. 4.

3) They are somewhat more frequent in the ancient dialect, see WHITNEY § 473, al. 1. Classic Sanskrit possesses some, which have a special meaning, as अश्वतरः (mule), वासतरः (Ragh. 3, 32) »an older calf.«

श्वानवलोक्य तं राक्षसमश्वतम् विज्ञायाधिकृष्टः (and he [the horse-thief] examined all the horses, saw that the râksasa [who had assumed the figure of a horse] was the best of them [liter. »the most horse”] and mounted him).

248. The comparative and superlative being wanted to do ^{Degrees of} duty of adverbs, they are put in the accus. of the neuter, just as is done with all other adjectives (55). So

भूयः is adverb of भूयान्, प्रथमम् of प्रथमः, etc. Pat. I, p. 10 ननु ये कृत्यत्वात्ते साधीयः प्रब्रह्मान्प्रयोक्त्यन्ते (will they, who have studied [grammar], apply words the better?); Çâk. IV भूयिष्ठं भव दक्षिणा परिज्ञने.

249. Degrees of comparison may be made from undeclinable words; then they end in °तराम् and °तमाम् as उच्च-स्तराम् (higher). Mâlav. II, p. 36 अतितरां कान्ताम् (exceedingly charming), ep. P. 1, 2, 35.

Such comparison is made also of forms, belonging to the <sup>P. 5, 3,
56.</sup> राम् and finite verb. Instances of comparatives, made from the 3d person of the present not rarely occur in literature. R. 2, 64, 72 हूदयं सीरतेतराम् (my spirits almost lower). Prabodh. IV, p. 87 विनाप्रो लब्धस्य व्ययतितरां न त्वनुदयः (to lose something gained before grieves more than having gained nothing at all). Vikram. V, p. 178 प्रत्यतितरां.... भुजङ्गप्रिप्रोर्धिष्म (even of an infant-snake the poison is rather strong). Ratn. III, p. 74 रमयतितराम्. — Kathâs. 102, 35 we meet °तराम् put to a 3d person of the perfect: अदूरथेतराम्.

Instances of the superlative I do not recollect having met with, but they must be or have been not less allowed, as both degrees are equally taught by Pâṇini. 1).

250. *Than* with the comparative is expressed by the ablative, see 105. But the particles न, न च, न तु, न पुनः are also used for that purpose, especially with वरम्.

1) WHITNEY § 473, al. 3 says that both compar. and superl. of verbal forms are »barbarous forms;” for what reason, I do not understand. Is it perhaps, because KALIDÂSA wrote barbarous Sanskrit, or because PÂṇINI did not know well the idioms of his language?

Kathâs. 29, 113 मृत्युमय श्रेयान्न पुनः श्रीलिपिप्रवः (death is better for me than parting with my virtue); Panc. 213 वर्यमारम्भो न चारमविव्रातः (not beginning at all is better than ceasing after having commenced); ibid. I, 451 परितोऽपि वरं शत्रुर्मूर्खो हितकारकः (a wise foe is even preferable to a foolish friend¹).

251. A high degree may be expressed also by several other

Concurrent idioms, expressive of a high degree.

1. by ^०कल्प^२), ^०देश्य, ^०श्रोय, ^०प्राय, see 229, 5th inasmuch as they are a concurrent idiom of the comparative in one of its meanings:

2. by putting बहु^० or परम^० before. Panc. I, 191 जनापवादे जगति बहुचित्रे (slander being rather manifold in the world); R. 3, 53, 1 जनकात्मजा दुःखिता परमोदिग्ना; Mâlav. I, p. 10 some female is said to be परमनिषुषा मेधाविनो च. Properly बहु^० means »tolerably, nearly» see P. 5, 3, 68, परम^० »exceedingly.»

3. by such phrases as प्रियात्रियतरम् (liter. »dearer than dear» = the very dearest), सुखात्सुखतरस्; Mahâv. I, p. 21 वियात्रियतरं नः (we are exceedingly rejoiced at it); Panc. 326 वेगादेगतरं गच्छति (247).

4. by putting the word twice, see 252.

5. by adding ^०कृप, see 229, 6th.

252. For different reasons a word may be put twice, either

Putting a word twice. when put two times as a separate word, as शनैः शनैः,

or when making up some kind of compound, as पदुपदुः³).

1) In a well-known passage of the Hitop. (p. I, 3) वरस् is construed with न च but not followed by a nomin., as one might expect, but by the instrumental:

वरमेको गुणो पुत्रो न च मूर्खप्रतैरुपि
एकश्चन्द्रस्तमो हन्ति न च तारगणैरुपि.

The instrum. must be that, which expresses: equivalent to; exchangeable for. »Better is one virtuous son, and [not to be given up for,] that is] outweighing even hundreds of stupid ones; one moon dispels the darkness, outweighing even crowds of stars.» Cp. 70.

2) पचतिकल्पम् and the like are among the examples of the commentaries on P. 5, 3, 67. Cp. 249.

3) Pâṇini deals with this idiom at the commencement of his eighth

1. Adjectives may be put twice, the two making but one word, in order to signify our „—like,” „rather.” Daç. 149 ज्ञामक्तामापि देवतानुभावाद्दन्तिक्षीणावणिकाशा सीमन्तिनी (a woman, who though [of a] rather thin [aspect] had by divine power not too much lost of the brightness of her colour), R. 3, 67, 14 तं दोन्दीनया वाचा..... अभ्याषत, Panc. II, 50 भीतभीतः पुरा प्रत्युमन्दं मन्दं विसर्पति (in the beginning a foe sneaks along very slowly, as one being rather afraid). So एकैक, when = »alone,“ and cp. such phrases, as पूर्वपूर्वं पुष्पयन्ते, प्रथमप्रथमं पच्यन्ते (they blossom, they ripen the very first!). Instances of adverbs put twice are not rare, as ग्रानैः ग्रानैः (slowly, by degrees), मुहुमुहुः (repeatedly), पुनःपुनः (again and again), etc. Daç. 172 ग्रालीन् मूढु मूढु वर्षयन्ती.

2. In the same way substantives, gerunds, participles when put twice, may indicate the non-interruption of some time or action. R. 3, 10, 5 कालकालेषु (in uninterrupted time), Mâlav. IV, p. 105 पथि नयनयोः स्थित्वा स्थित्वा तिरोभवति ज्ञपात् (at the very moment she is standing on the path of my looks, P. 8, 1, 4.

adhyâya (8, 1, 1—15). In interpreting sûtra 9, the commentaries are wrong accepting it as teaching the formation of the word एकैक. The sûtra एकं बहुव्रीहिवत् cannot have this purport; its literal sense is »if a unity, [it is] bahuvrîhîlike.“ If Pânini had meant the word एकैक, he would have written एकस्य, not as he does एकम्; cp. the constant genitives in sûtras 5—8. Our sûtra refers to the cases, mentioned by s. 4—8. There the employment is taught of the »two (द्वे)“ spoken of in 8, 1, 1. Sûtra 9 teaches, how these two are to be accepted, for it says: »[but these two may be] one; then the whole is as if a bahuvrîhi“, likewise in the case of s. 10. But from s. 11 the unity is as if a karmadhâraya. Pânini's words in 9—11 are: एकं बहुव्रीहिवत्। आबाधे च। कर्मधारयवदुत्तम्. From the conclusion of Kâç. on P.'s sûtra 9 I infer that the right interpretation had been proposed by somebody, but that it has been objected to by Patanjali. On the other hand, such forms with distributive sense as पूर्वपूर्वः being by necessity instances of the idiom, taught P. 8, 1, 4 afford some evidence for my own acceptation.

1) See vârtt. 7 on P. 8, 1, 12 in the commentary of the Kâçikâ. Cp. also P. 8, 1, 13, which teaches to say सुखसुखेन and प्रियप्रियेण, when = »with all one's heart.“

she suddenly disappears), Daç. 95 अहं रागमञ्चर्याः.... सानुनयं पायितायाः पुनः पुनः प्रणायसमर्पितमुखमधुगाएदूषमास्त्वादमास्त्वादं मदेनास्त्वप्ये.

3. Moreover, putting a word twice is also often a proper means for signifying a distributive sense (*vipsa*). Instances of this idiom are frequent. Kâç. on P. 8. 1, 4 पुरुषः पुरुषः निधनस्त्वपैति (every man is mortal), Panc. 42 पदेपदे प्रस्तलन् (stumbling at every footstep), Daç. 99 अहरहय नवनवानि प्रभृतान्युपहरन्ति (offering [her] always new presents day after day), ibid 216 बएमासे बएमासे पिक्कमेकैकं परित्यजन्ति (every sixth month they lose one single feather); R. 2, 91, 53 अव्येकमेकं पुरुषं प्रमदा: सप्तु चाष च समापेतुः (singulos viros septenae vel octonae mulieres appetierunt), Äpast. Dh. 1, 13, 18 संवत्सरे संवत्सरे द्वौ द्वौ मासो समाहित आचार्यकुले वसेत्, M. 2, 20 स्तं स्तं चत्रित्रं शिक्षेन् (they must learn every one his own duty). So दिशि दिशि (in every region), अहरहः (day after day) and so on. This idiom is as old as the Vaidik dialect. It is also used of gerunds. Pat. I, p. 44 मप्तुका उत्पुत्योत्पुत्य गच्छन्ति.

Here as a rule the case-endings of the former member remain.

253. Sanskrit likes juxtaposition of different grammatical

The type forms of the same word or of kindred words. Hence *manus manum lavat* is of course very common and the like. in Sanskrit. Mrech, I, p. 34 रत्नं रत्नेन संगच्छते (pearls string with pearls), Vikram. II, p. 31 तत्तेन तप्तमयसा वृट्नाय योग्यम्; Pat. I, p. 233 वासो वासशङ्कादयति (one cloth covers the other), Panc. 322 वनादनं पर्यटति (he rambles from forest to forest), ibid. 267 पदातपदमपि प्रचलितुं न शक्नोति, Daç. 61 करिणाः करिणामवृपत्य (jumping from one elephant's back on another).

254. Of a somewhat different nature is the type represented by R.

2, 12, 8 किं कृतं तव रामेण पाये पापम् (what evil has Râma done to you, *evil-minded woman?*); cf. the Greek *κακὸς κακῶς ἀπόλοιτο*. Here the inclination towards homophony is still more pronounced than in the idiom of 253. Compare Mbbh. 1, 145, 14 तांत्तयावादिनः पौरान्तुः वितान्तुः लकर्षितः । उवाच (tristes tristis est allocutus cives); Kathâs. 38, 153 न रसिंहः.... तं.... वृतवान्मित्रत्वाय नृपे नृपम्.

It is here not the place to expatiate upon this predilection of

Sanskrit for bringing together words kindred in sound and playing with the different meanings inherent to them. Nearly all literary documents from the Vedas to our days afford the most ample evidence of it. For this reason, one must always be prepared to have to deal with riddles and the most various kinds of quibbles and puns. More information on this subject is to be given by works on Sanskrit rhetoric and Sanskrit literature.

255. It may be of some use to mention here the figure *yathāsam-khyam*¹⁾, as it is employed not rarely and as its nature should be called rather grammatical than rhetorical. By it a series of substances named together with a series of attributes or predicates are so to be understood that the first substance is to be construed with the first predicate or attribute, the second with the second and so on successively. R. 3, 40, 12 अग्नेरिन्द्रस्य सोमस्य यमस्य ब्रह्मास्य च। ओष्ठेण तथा विक्रमं च सौम्यं दृष्टं प्रसन्नताम्। धारयन्ति महात्मानो राजानः (the kings possess the qualities of the five devas, Agni etc., viz. the glow [*aushnya*] of Agni, the strength [*vikrama*] of Indra, etc.), Āpast. Dh. 1, 5, 8 यत्किं च मनसा वाचा चक्षुषा वा संकल्पयन्थ्यायत्याहाभिविष्यति वा — यत्किं च मनसा संकल्पयन्थ्यायति वाचा वा सं आह चक्षुषा वा सं अभिविष्यति (whatsoever he, desirous to accomplish it, thinks in his mind or pronounces in words or looks upon with his eye).

CHAPT. II. Pronouns.

1. PERSONAL PRONOUNS AND THEIR POSSESSIVES.

256. The personal pronouns are less used, than in English and many other modern tongues, as they are often not expressed, especially when implied by the personal endings of the verb (10). Nor are their oblique cases always wanted in Sanskrit, when indispensable in English. So in this sentence Hit. 24 ततो दिनेषु गच्छत्सु पञ्चश्रावकानाक्रम्य कोट्टमानोऽप्रत्यहं लादति, the word पञ्चश्रावकान् is at the same time object of आक्रम्य, of आनोद, of लादति; it is of course put once, but

1) I borrow that designation from P. 1, 3, 10, which s. may be compared.

the pronouns referring to it are omitted as being easily supplied by the mind, whereas the English translator is bound to say »she [the cat] reached the young birds, took *them* to her hole and devoured *them*.“ Cp. ibid. 96 भगवन्ते चन्द्रमसं प्रणाम्य प्रसाद्य च [sc. एनम्] गच्छ, Mhbh. 1, 154, 30 निष्पिल्यैने बलाङ्गौ पशुमारम्भायत्, where the pronoun एनम् though being construed with two verbs is put but once, Daq. 152 अहं च तत्र संनिहितः किञ्चिद्सेषि¹⁾ संनिधिनिषेषास्तु मे वृद्धिरिदः कोऽपि ब्राह्मणः प्रानकैः स्मितहेतुमपृच्छत्, sc. माम्, as is plain by the foregoing अहम् and मे.

Likewise the possessive pronouns may be omitted, if there can be no doubt as to the possessor, especially of course when referring to the subject. Hit. 7 तस्य विष्णुप्रार्थमाणः पुत्रान् [sc. स्त्रान्] समर्पितवान्²⁾.

257. 1st and 2^d person. — The short forms of the acc., Their enclitic gen., dat.³⁾ are enclitic, and used therefore if there is forms. no stress to be laid on the pronoun. It is useless to give examples of them, as they are met with on almost every page. The acc. मा and त्वा are however not so frequent as the other enclitic forms⁴⁾.

1) By a common error the printed text has अस्मैषि.

2) So was already taught by Patanjali (I, p. 62) मातरि वर्तितव्यं पितरि शुश्रूषितव्यमिति । न चोच्यते स्वस्यां मातरि स्वस्मिन्वा पितरीति संबन्धाचैतदस्यते या यस्य माता यश्च यस्य पिता.

3) Epic poetry affords sundry instances pointing to the fact, that the short forms of the gen. and dat. were once, it seems, available for all oblique cases. At least, R. 3, 43, 49 ते is doubtless = त्वया, and Mhbh. 1, 230, 15 नः = अस्मासु. The former passage runs thus अप्रमत्तेन ते भाव्यमाश्रमस्येन (you must keep watchful in the hermitage), the latter मा त्वं..... स्त्रैं कार्षीः सुतेषु नः Cp. Vāmana's *Stilregeln* ch. Çabdaçuddhi, s. 11.

4) As मा and मां, त्वा and त्वां are easily exposed to be confounded in manuscripts, it is possible that the enclitical forms have sometimes disappeared in our texts, if the following word commenced by a consonant. At all events, they seem to occur oftener in the ancient dialect than afterwards.

They are of necessity unavailable, if some emphasis of the pronoun be wanted. For this reason they are forbidden: *a)* when heading a sentence, or in poetry even a pâda, *b)* when immediately after a vocative, which heads the sentence, *c)* when followed by some particles, that give them some emphasis, viz. च, वा, ह, अह, एव. See P. 8, 1, 18; 20; 24; 72. Mhbh. 1, 229, 24 त्वामेकमाहुः कवयस्त्वामाहुः विधिं पुनः [here त्वा would not be allowed]; Kâg. on 8, 1, 18 रुद्रो विष्वेष्वरो देवो युष्माकं कुलदेवता [क: instead of युष्माकम् cannot be, as it heads the pâda]; Hit. 110 रात्राह॑ मन्त्रिन्ममोत्ताहभङ्गं मा कृया: [मम not मे, according to *b*]]; R. 3, 55, 22 भजस्व सीते मामेव (— none but me); Mâlav. I, p. 21 अत्रभवतः किल मम च [not: मे च] समुद्रपल्लवयोरिवान्तरम्.

Rem. According to P. 8, 1, 25 they are also forbidden with verbs of seeing, when used in a metaphorical sense.

258. The plural of the first person may refer either to a plurality Their of speakers at the same time or in most cases to *we* = *I + others plural.* with *myself*. Similarly the plural of the 2^d person may be used, even when addressing one, for the sake of signifying *you and others with you*. Panc. 258 the monkey, being invited by the makara to go with him, declines, for says he वयं वनचरा युष्मदेयं च तलाने गृह्मः (we monkeys are living in the forest, and your abode is in the water). Mhbh. 1, 152, 26 Hidimbâ says to the single Bhîmasena अहं प्रेषिता भ्रात्रा..... बिमत्तयिष्टता मांसं युष्माकम् »I have been sent hither by my brother, who is eager to devour the flesh of all of you [viz. of your mother, your brothers and yours]."

259. The pronoun of the 2^d person is used without respect to त्वम् and भवान् social relations; the singular त्वम् is applied to superiors भवान् as well as to equals and to inferiors. The only case of यूयम् denoting a single individual is mentioned before (24).

Yet, when addressing in a polite manner, one avails one's self of भवान्, f. भवती, plur. भवन्तः, f. भवत्यः — being a popular reduction both in form and meaning of

भगवान् „Lord”. Like Spanish *Usted*, Italian *Ella*, भवान्, though being exponent of the second person, does agree with the 3^d person of the verb, therefore किं करोति भवान्(भवती), when addressing one, किं कुर्वन्ति भवन्तः (भवत्यः), when addressing more¹).

Rem. Both modes of expressing the 2^d person, either by the pronoun त्वम् or by the title भवान् may be used promiscuously. It is very common to see them used alternately. Panc. 73 Damanaka says to the lion संतोवकः प्राणमोऽती भवान्मांसादस्तव प्रकृतयश्च ([the bull] Sanj. is an herbivorous animal, but you [भवान्] and your [तव] subjects feed on flesh); Kathâs. 30, 17 गान्धर्वविधिना] भार्या कुर्याइवानिमाम् एवम्.... अतौ तव.... सेत्यति (make her your wife by the Gândharva-rite, in this way she will become yours). In the first book of the Hitopadeça (p. 35 of B. K. Vidyâratna's ed.) the sly cat thus addresses the blind vulture युम्मान्धमज्जानारतान्विष्वासभूमय इति पक्षिणाः सर्वं सर्वदा ममाग्ने प्रस्तुवन्ति: अतो भवदूध्यो विद्यावयोर्वृद्धेभ्यो धर्मं श्रोतुमिहागतः: [अहम्], as to the plural युम्मान्, भवदूध्यः see 24.

260. By pointing out भवान् as the proper term for addressing in a polite manner, it is by no means said it is the sole. Many other titles, such as signify *sir*, *lord*, *reverend*, *master* are used according to duty, custom, dignity, age. So holy men are duly addressed by भगवान्, f. भगवती, kings by देवः, respectable merchants and the like by आर्यः, matrons by आर्या, the wife duly addresses her husband by आर्यपुत्रः, the charioteer his prince by श्राव्यमान् etc. As a rule a greater respect is shown by such titles than by using the general term भवान् (vocat. भोः). Another difference is this: they may as well denote the 3^d person as the 2^d, whereas भवान् is only fit for denoting the 2^d person.

Moreover there are some general terms, made up of भवान् pre-

1) Instances of भवान् construed with the 2^d person of the verb are extremely rare and the idiom undoubtedly vicious. So Çankh. Grhy. 2, 2, 8 ब्रह्मचारी भवान्नूहि, instead of ब्रवीत् or ब्रूताम् »say, you are a *brahmacharin*.”

ceded by some pronominal prefix, viz. अत्रभवान्, तत्रभवान्, समवान्. As समवान् and तत्रभवान् point at somebody absent, but the अत्रभवान् is always present, so the former two cannot refer but to a 3^d person, but अत्रभवान् may denote as well the person spoken of as the person addressed. Utt. I, p. 1 the director thus *addresses* the spectators अय खलु.... आर्यमिद्यान्विज्ञापयामि! एवमत्रभवन्तो विदुंकुर्वन्तु, but Çak. VII Dushyanta when *speaking of* Çakuntalâ says अये सेयमत्र-भवतो श्राकुन्तला.

261. For the **third person** Sanskrit does not possess a ^{Third} person proper personal pronoun, like our *he*, *she*, *it*. Its duties ^{how ex-} are discharged by demonstratives. When wanted to be emphasized, by स, अयम्, अस्ती, otherwise by the oblique cases derived from the pronominal roots अ, अन्, एन्, or what is practically the same, in the acc. by एनम्, एनाम्, एनत्, plur. एनान्, एनाः, एनानि, in the other cases by the forms belonging to अयम्. The nomin. is not expressed but with some emphasis. See **274**.

262. The possessive pronouns are relatively less used than Possess-
ive the genitives of the personal ones. One will oftener
pro-
nouns meet with मम सूनुः, सूनुर्मे or मत्सूनुः (a *shashthi samâsa*
216, 1°) than सूनुर्मदीयः.

The difference, which exists in English between *my* and *mine*, *your* and *yours* etc., is not known in Sanskrit; मदीय or मम पुस्तकम् may be as well „my book” as „a book of mine,” also „the book is mine;” मत्पुस्तकम् of course cannot have the last meaning, for subject and predicate are by necessity unfit for being compounded.

Rem. 1. Apart from the regular possessives of the 2¹ person वदीय and युज्वदीय, there exists also भवदीय

derived from the polite भवान्. Panc. 168 भवदीयसाहसेनाहं तुष्टः [— भवतः साह० or भवत्साह०].

Rem. 2. The possessive of the 3d person is तदोदय (if wanted एतदीय), but here too the genitive of the demonstrative or a shashthisamāsa are generally preferred.

263. The reflexive pronouns स्व and आत्मन् refer to all
Reflex-
ves. persons.— 1. आत्मा, acc. आत्मानम्, instr. आत्मना etc.

is the proper equivalent of English *myself, yourself, himself, herself, itself, one's self; ourselves, yourselves, themselves*. It is always a masculine and a singular, even when referring to a plural or a not-masculine. Properly it is a subst. meaning »soul, spirit, individuality" and in this meaning it has always remained in common use. But even when pronoun, its origin is more or less perceptible. Occasionally it may be rendered as well by a pronoun as by a subst. ').

2. स्व generally — though not always — does duty of a possessive; it does denote the subject being possessor and may be rendered, according to sense, by *my, your, his, her, our, their*. Often it is compounded with its noun.

264. Examples of आत्मन्, when a refl. pronoun. — a) 3d person: Panc. 263 सर्पस्तेनात्मना स्वालयं नीतः (he *himself* brought the serpent to his dwelling); Var. Yog. 1, 19 शत्रोर्वधाय सच्चिकं शुभदैवयुक्तं आज्ञाप्येन्यृतिरात्मनि दैवहीने (if the king be himself not favoured by Destiny, he should charge his minister, who is, to destroy his enemy); Mâlat. II, p. 38 वासवदत्ता राजे संजयाय पित्रा प्रज्ञमात्मानमुदयनाय प्रायच्छत् (Vâsav., though betrothed by her father to king Sanj., gave *herself* to Udayana); R. 2, 64, 29 तौ पुत्रमात्मनः स्यृष्टा तपत्तिनौ (both of them touched [the body of] their son); Panc. 184 पुनर्जातिमिद्वात्मानं मन्यमानाः (they..... feeling *themselves* as if they were born again); —

1) Compare the similar use though less developed of Latin *animus*, आत्मानं विनोदयामि = *animus oblecto*. Panc. 160 मयात्मा प्रदत्तोऽयम् (I have given him my heart = myself).

b) 1st and 2^d person: Hit. 107 आत्मनः किमुत्कर्त्त न साधयामि (why should I not elevate *my own* rank?), Çâk. I पुण्यात्मदर्शनेन तावदात्मानं पनीहे (in the meanwhile, let us purify *ourselves* —), Çâk. IV मतरिमात्मसदृशं सुकृतैर्गता त्वम् (by your good actions you have got a husband becoming to *yourself*); — c) referring to a general subject: Panc. III, 174 a: करोति नाः पापं न तस्यात्मा भुवं पियः (who does evil, certainly does not love himself).

As appears from the instances quoted, the gen. आत्मनः or आत्मा^० in compounds are used to denote the reflexive possessive. There exists even a possessive आत्मीय, as Kâd. I, 19 तद्यमात्मीयः क्रियताम् (take him [the parrot] as yours).

Rem. 1. It is plain, that स्व आत्मा is said in the same meaning as आत्मा. R. 2, 6, 21 राता] ज्ञात्वा वृद्धं स्वमात्मानं रामं राज्ये उभिषेच्यति.

Rem. 2. The instrum. आत्मना when added to the reflexive lays stress on the fact, that the subject is acting by himself. Mhbh. 1, 158, 30 तारयात्मानमात्मना (help *yourself*); Panc. 276 न प्रक्रोम्यात्मानमात्मना बोलुम् (I cannot bear *my own* self); R. 3, 47, 1 सीता] प्राप्तं सात्मानमात्मना (Sîtâ named herself [to her guest])¹⁾.

265. Examples of स्व. — a) 3^d person: Nala 3, 13 आक्षिपन्ती.... प्राप्तां प्राणिनः स्वेन तेजसा (scorning as if it were at the moon's splendour by *her own* brightness); Panc. 230 श्रवासो प्रत्यूष उत्थाय स्वग्रहान्विगतः (then at daybreak he rose and went out of *his* house); Çâk. I एतास्तपत्तिकन्यकाः स्वप्रमाणानुदृष्टैः सेचनदृष्टैः etc. (these girls of the hermitage, with watering-pots as to suit *their* size); — b) 1st and 2^d person: Panc. III, 177 देहं स्वं.... प्रोषयिष्याम्यहम् (I will dry up *my* body); Hit. 137 अस्माकं परमूनिष्ठानां स्वदेशामनमिति दुर्लभं भविष्यति (when residing abroad it will be hard for us to go to *our own* country); Çâk. VI त्वमपि स्वं नियोगमङ्गूङ्यं कुरु (and you, do *your* duty without fault); Vikram. I, p. 2 स्वेषु स्वानोऽववहितैर्भवितव्यं भवः (you are requested to listen with attention on *your* seats).

Yet स्व is not necessarily a possessive. It may also be equivalent to आत्मा. Hit. 109 स्वस्य रातानं प्रणातवान् = आत्मनो रा^०; Panc. 305 नास्मै स्वोपार्जितं दास्यामि (I will not give him, what I have earned

1) आत्मना may even stand alone. Kathâs. 25, 133 गच्छाम्यहमात्मना (I will go [by] myself); Kumâras. 2, 54.

myself), here स्वोपार्जितम् = स्वेनोपा° = आत्मोपा°; Schol. on R. 2, 40, 39 रामो मातरं राजानं च स्वमनुगतो ददर्श (R. saw his mother and the king following after himself). This idiom is less frequent in classic literature than in commentaries and the like¹). Note स्वतः »by one's self" f. i. Kathâs. 34, 56; 37, 49.

As स्व may be = आत्मा, it has also a possessive; viz. स्वीय. Panc. 162 स्वीयपितृमातरौ.

Rem. 1. स्वकैय, poss. स्वकीय, is a diminutive of स्व and स्वीय as to its form, but there is scarcely any difference of meaning. Nala 5, 40 उल्ल तत्र यथाकार्म नैषधः... तत्राम तत्र स्वकम्, Panc. 233 स्वकीयामेव योनिं बहुमन्यसे (it is but your own kin you take regard of).

Rem. 2. Like Latin *suis*, स्व also signifies »one's relations," »one's property,"²) therefore, स्वजनः »one's kindred, one's family, attendance," स्वम् »one's goods," सर्वस्वम् »one's whole property."

266. As a third reflexive we may consider निः „own," as it may not rarely be rendered by the possessive pronoun. Panc. 56 the king says to his daughter संबोध्योऽय त्वया निःभर्ता यथा मम प्रज्ञन्व्यापाद्यति (you must to day exhort your husband, that he may destroy my enemies). Inversely स्व may also be = »own:" Kathâs. 39, 53 स्वसुखं नास्ति साधुनीनां तासां भर्त्सुखं सुखम्.

267. The reflexives are not bound to refer exclusively to the grammatical subject. In passive sentences they often refer to the agent, in clauses and the like to the main subject. Instances hereof have already been given in 264 and 265, viz. Panc. 263; Panc. III, 174; Kâd. I, 19; Hit. 137; Vikram. I, p. 2. Here are some more: Panc. 24 न ग्रोभनं कृतं मया यत्तस्य विष्वासं गत्वात्माभिप्रायो निवेदितः; here आत्माभिप्रायः is of course ममात्मनो अभिप्रायः; R. 2, 11, 22 वाचात्रेण तदा राजा कैकेया स्ववप्नं कृतः sc. कैकेया वशम्.

Rem. On the other hand, one may meet with instances of pronouns not-reflexive, in such cases as where one might expect

1) As it is good Sanskrit, it makes doubtful how to explain स्व° in such compounds as स्वगृहम्, स्वधर्मः, whether = स्वस्य गृहम् or = स्वं गृहम्.

2) *Çârvatakoça* ed. ZACHARIAE, vs. 187 स्वप्राप्तो वदति ज्ञातिमात्मात्मीयधनानि च.

reflexives. So R. 3, 62, 3 त्वमप्रोक्षस्य शालाभिः.... आवृपोषि शरीरं ते [not त्वम् or आत्मनः]; Kathās. 36, 102.

268. The indeclinable **स्वयम्** does nearly the same duty as Latin *ipse*. It may be added to some other pronoun. Mhbh. 1, 161, 8 न त्वं ह वधमाकाङ्गे स्वयमेवात्मनः (nor am I desirous of my own death).

269. The reciprocal pronouns **अन्योन्य**, **परस्पर**, **इतरेतर** Reci
procl
pro-
nouns: have almost assumed the character of adverbs. As a rule, they are used in the acc. of the masc. **अन्योन्यम्** etc. while being applied to every gender and every case-relation. Çāk. I उमे [सब्यौ] परस्परमवलोकयतः (the two friends look at each other); Vikram. I, p. 18 अन्योन्यं हस्तं स्पृशतः (they shake hands); Panc. 216 एवं च परस्परं द्वैधसुत्पन्नम् (and in this manner discord arose between them); Daç. 151 उमौ.... त्रया साध्वसेन वान्योन्यमात्मानं न विवृप्ताते (both, either by shame or by confusion, do not open their soul to each other); Çank. on Ch. Up. p. 42 समानमितरेतरं प्राणादित्यौ (the principle of life and the sun are identical to one another); Pat. I, p. 426 सार्थिकानामेकप्रतिश्रव्य उषितानां प्रातसूत्याय प्रतिष्ठमानानां कश्चित्परस्परं संबन्धो भवति. Cp. also Kām. 2, 42; Mālav. I, p. 24; Kathās. 2, 41 etc.

Yet they admit also of other case-endings, f. i. Panc. III, 200 परस्परस्य मर्माणि ये न रक्षन्ति जन्तवः (they who do not observe the weak points of each other); Harshac. 2 तेषामन्योन्यस्य विवादाः प्रादुरभूवन् (disputations arose between them). So Nala 5, 32 तौ परस्परतः प्रीतौ. Nala 1, 16 the acc. **अन्योन्यम्** is depending on the prep. **प्रति**. And so on. See Kāç. on P. 8, 1, 12 vārtt. 9 and 10; vārtt. 10 teaches the optional employment of forms in °आम्, if feminine and neuter words are concerned f. i. इतरेतराम् [or °रम्] इमे ब्राह्मणाकुले — इमे ब्राह्मण्यौ — भोजयतः.

The same meaning is carried by the adverb **मिथः** (mutually), which is not less used.

2. DEMONSTRATIVES, RELATIVES, INTERROGATIVES.

270. In ancient language the demonstratives are often

Demonstratives: general remarks. indicating the things they are to point at in a more significant manner than in modern tongues. For this reason, when translating from the Sanskrit, it is many times indispensable to render demonstrative pronouns otherwise, f. i. by the pronoun *he*, *she*, *it*, by *the*, by adverbs (*here*, *there*), sometimes even by putting instead of them the very noun, they are referring to. In the same way, indeed, the demonstratives of Latin and Greek must be translated.

We will dispense here with adducing instances exemplifying each of the somewhat freer translations, as have been named. It will suffice giving a few samples of Sanskrit demonstr. pronouns to be rendered by English adverbs. Panc. 204 यो मो कपिङ्गल एष नदीतोरे तपस्त्री धर्मवादी तिष्ठति (say, woodcock, *here* on the river-side a holy devotee stands); Vikr. I, p. 15 the king says to his charioteer सूत हर्दं तच्छैलशिलरम् (— *here* is that mountain-top); Câk. IV Kañva asks »where are Çârṅgarava and Çâradvata,“ they answer भगवन्निमो स्तः (Reverend, *here* we are). From the Vaidik writings I add Ath. V. 1, 29, 5 उदसो सूर्यो अगादुदितं मामकं वचः (there the sun has risen and *here* has my spell).

271. Of the four demonstratives, used in classic Sanskrit, अथम् and एष are opposite to स and असौ. Their different nature is well described by a vernacular grammarian, when pronouncing that एष is expressive of *nearness* but असौ of *remoteness*, and that अथम् implies *presence* but स *absence*¹). Indeed, both एष and अथम् point at something near to the speaker or his time, whereas

1) See the kârikâ, quoted in a foot-note on p. 188 of ÇRIRÂMAMAYA-CARMAN's edition of Mrechakañi (Majumdar's series):

इहसः प्रत्यक्त्वर्पं समीपतर्कर्तिं वैतदो इपम्
अदसस्तु विप्रकृष्टं तदिति परोक्ते विज्ञानीयात्.

असौ and स indicate something remote either by space or by time. Therefore, the latter couple may be compared to Lat. *ille* and *iste*, Gr. ἐκεῖνος, Engl. *that*, the former to Lat. *hic*, Greek οὗτος and ὅδε, Engl. *this*.

The difference between them will appear better when perusing Sanskrit texts, than from instances detached from the context they are taken out. Yet, here are several, which may give some idea of it.

1. एष and अयम्. — Vikram. I, p. 14 Purûravas points with his hand to Urvaṣî her attendance: एषाः says he सुतनु मुखं ते सत्यः पश्यन्ति (Lat. *hae amicae* —); Nala 3, 4 Indra declares to Nala the name of himself and his comrades: अहमिन्द्रो द्यमग्निश्च तथैवायमपां पतिः!... यमोऽयमपि पार्थिव (Lat. *ego Indrus, hic Agnis* etc.).

2. असौ and स. — Nala 3, 2 Nala asks the devas, for what purpose they wish him to be their messenger कश्चासौ यस्याहं द्रुतं ईस्तः! किं च तद्वो मया कार्यम्, here both असौ and तत् answer to Latin *iste*; — Mudr. II, p. 77 the minister Râkasa, when hearing from his spy that the physician, whom he had despatched to empoison king Candragupta, had been prevented from performing that plot by the vigilance of Cânakya, exclaims प्राठः खल्लसौ ब्रुतुः! अथ स कैवः कथम्, here both असौ and स are = Lat. *ille*.

3. Examples of *this* and *that* in opposition to one another. — Ch. Up. 2, 9, 1 अमुगादित्यसुपासोत.... तस्मिन्निमानि सर्वाणि भूतात्यन्वायनानि (let him meditate on *that* sun.... it is on *that* all *these* beings [here on earth] are depending upon) ibid. 1, 3, 2 समानं उ एवायं चासौ चोल्पोऽयसुप्तापोऽसौ (this breath here and that sun there are indeed the same, this is hot and that is hot); Utt. II, p. 27 अयमसाक्षययनविद्यः *hoc illud studiorum impedimentum* »that well-known hindrance now presents itself.” — In the first act of the Mudrarâkasa the minister Cânakya, after having put the jeweller Candanadâsa into prison, thus expresses his contentment: हन्त लब्ध इदानीं राज्ञसः कुतः त्यजात्यप्रियवत्वाणान्यथा तस्यायमापदि तथैवायस्यापदि प्राप्ता नूनं तस्यापि न प्रियाः

तस्य refers to Râkasa, अयम् and अस्य to Candanadâsa. In Latin one would say likewise: *ut hic in illius re adversa suae vitae.*

jacturam facit, sic profecto et *ille* vitam pro nihilo putabit in *hujus* calamitate. — In the Vikramorvaṣī king Purūravas designates his beloved Urvaṣī by the pronoun अथम्, as long as he knows her present and sees her (1st act), but in the second act, when thinking her absent, he speaks of तस्या आसनम्, expresses his disappointment about her female attendant coming सत्या विरहिता तया, and says on account of her पर्युत्सुकां कथयसि पियदर्शनां ताम् आर्तिं न पश्य-सि पुद्वर्बस्तर्दर्थाम् — whereas in the first act, when looking at her face, he admires इदं द्रपम्, exclaims नेयं तपस्विनः सृष्टिः, is uneasy, as अस्या भयकाम्पः is noticed by him.

272. Though एष may be styled the emphatic अथम्, both pronouns are sometimes used almost promiscuously. Mhbh. I, sarga 154 Kuntī asks Hidimbā, who she is: »are you a deity of this forest?» अस्य वनस्य देवता, Hidimbā answers धरेतपश्यसि वनम् etc. In the second act of the Vikramorvaṣī the king offering a seat to Citralekhā says एतदसन्मास्यताम्, in the first act of the Mudrarākṣasa Cānakya to Candanadāsa इदमासन्मास्यताम्.

273. अथम् — not एष — is the proper word, if the speaker अथम् wishes to denote something belonging to himself by a referring to the 1st demonstrative rather than by the possessive of the 1st person. अयं बाहुः may signify „this arm of mine,” ὁδε ὁ περιχυς, hoc bracchium. Vikram. II, p. 46 Purūravas laments हृदयमिषुभिः कामस्यान्तः सप्रालयमिदम् — viz. मम, Mrchh. IV, p. 141 न खलु मम विषादः साहस्रस्मिन्मयं त्रा (I feel no remorse nor fear on account of the rash deed, I have committed).

Rem. Hence अयं जनः a modest phrase to designate the speaker himself, cp. Greek ὁδε ὁ ἀνύρ. Vikram. II, p. 56 the king when taking his leave from Urvaṣī says स्मर्त्योऽयं जनः; Mrchh. VII, p. 238 Cārudatta tells his friend, he longs for Vasantasesnā सखे मैत्रेय वसन्तसेनार्दश्नोसुकोऽयं जनः; Daq. 164 सोऽयमर्येपाज्ञाकरो जनोऽत्यर्थमनुगृहीतः (my lord has much gratified his most obedient servant).

274. Pāṇini teaches, there is some difference in the flexion of P. 2, 4,
32-34. अथम् according to its being used *either* when referring to somebody or something already spoken of before, *or*

when pointing at or showing. In the former case 1. the cases, derived from the root अ are treated as enclitics, 2. the accus. is एनम्, एनाम्, एनत् in the singular, एनान्, एनाः, एनानि in the plural, एनौ, एने in the dual, 3. the instr. of the sing. एनेन, एनया, 4. the loc. of the dual is एनयोः. It is in such instances of *anvádeça* (reference to something already named before), that the pronoun bears almost the character of our *he*, *she*, *it*. — 1. अस्य etc. enclitic: Mrech. I, p. 55 यदा तु भाग्यक्षयपैडितां दण्डां नरः कृतान्तोपहितां प्रपश्यते। तदास्य मित्रापेयपि यान्त्यमित्रताम् (if a man has by Destiny been reduced to poverty, then ever his friends become enemies to him), Çak. I एतास्तपस्त्विकच्चकाः.... इत एवाभिर्वर्तन्ते। अहो मधुरमासां दर्शनम् (these girls of the hermitage approach hither, it is pleasant to look on them), Vikram. I, p. 2 परिषदेषा पूर्वेषां कवीनां दृष्टसप्रबन्धा। अहमस्यां कालिदासग्र-यितवस्तुना नवेन त्रोटकेनोपस्थाप्य; — 2. instances of एनम् etc. Mhbh. I, Paushyap. तमुपाध्यायमुपतस्ये प्रोवाच चैनम् (he made his compliment to his teacher and spoke to him), Vikram. III, p. 72 अये। इत एव प्रस्त्वितो देवः.... याकर्देनमवलोकनमार्गे प्रतिपालयामि, Nala 13, 24 तां प्रासादगतापश्य-द्राजमाता जनैर्वृताम्। धात्रीमुवाच गच्छैनामानयेह ममानिकन् (her the king's mother saw from the balcony, as she was followed by the crowd, and said to the nurse: "go and bring her to me"), Mhbh. 5, 16, 29 Indra receives a deputation of devas, rshis etc., and after being addressed by them उवाच चैनाग्रतिपात्त्वा, Ait. Br. 1, 29 treats of the two हविधनि (carts in which the soma-herb is carried) in § 6 देवयन्तो क्षेने मानुषाः प्रभृत्नि, ibid. 1, 30, 3 एनौ refers to अग्नीषोमौ, mentioned before.

NB. The instr. एनेन and एनया seem to be extremely rare; अनेन at least and अनया are regularly used, when *anvádeça* is required. Mâlav. I, p. 14 the minister of king Agnimitra reads a letter from the king of Vidarbha; when asked about its contents, he answers to Agn. इदमितानीमनेन [not: एनेन] प्रतिज्ञितम्. And so often.

275. स likewise points at somebody or something known, and therefore, like अथ, it is fit for doing duty of the pronoun *he*, *she*, *it*. Yet, they are not synonymous. Like Greek, especially Homeric, *ὅ*, *ἥ*, *τό*, it signifies, that the person or thing referred to is well-known, or has been named just before, or will be named forthwith. It is therefore never an enclitic, and is sometimes = Lat. *ille*, sometimes = *is* „the afore said.” Hence its fitness to be rendered by „the.” When referring to the relative अ, it may be equivalent to „he,” German *derjenige*. It is also used to indicate the changing of the subject, f. i. स आरू or सोऽप्यारू = „the other said, answered.” Yet it may as well point at the same throughout a succession of sentences, in which case one is inclined to put it at the head, as Daq. 12 वामदेवनामानं तपोधनं त्रिग्रामः। तु प्रणाम्य तेन कृतातिथस्तस्मै कथितकृत्यस्तदाश्रमे..... कंचिचिकालमुषित्वा..... मुनिमभाषत; Nala 1,5 Bhīma king of Vidarbha has been named, it follows स प्रजार्थे परं यत्नमकरोत्..... तमस्यगच्छदू ब्रह्मर्षिर्दमनो नाम..... ते [viz. दमनः] स भीमः: [the aforesaid Bh.] प्रजाकालमस्तोषयामास..... तस्यै प्रसन्नो दमनो वरं ददौ. Cp. also the examples adduced 271, 3°.

Examples: 1. of स = *ille* (the well-known, the famous). Çāk. VII तत्कोटिमत्कुलिशमाभराणं मधोनः: (the renowned thunderbolt, Indra's attribute, Lat. *fulmen illud Jovis*).

2. स = »the afore said.” Çāk. IV Kanya says to Çakuntalā यथातेऽर्थं प्रार्मिष्ठा भर्तुर्बहुमता भव। पुत्रं त्वमपि समाजे सेव पूरुमवाप्तुहि, here सेव »as she” means of course Çarmishthā; Kathās. 27, 109 उपाध्यायस्य कस्यचित्। ब्राह्मणास्याभवन् शिष्याः सपु ब्राह्मणपुत्रकाः। (110) स तान् शिष्यानुपाध्यायो धेनुं दुर्भिक्षदोषतः। गोमतः प्रवृश्यरुदेकां याचितुं प्राहिपोवतः। (111) ते च गत्वान्यदेशार्थं दुर्भिक्षक्षामकुच्छयः। तं तद्विरा तच्छुश्रुं तुच्छिष्या गां याचिरे। (112) सोऽपि वृत्तिकरीमेकां धेनुं तेऽयः समर्पयत् (some teacher of the brāhmaṇa class had seven disciples, brāhmaṇas they too. Once because of famine

he despatched these disciples to beg one cow from his father-in-law, who was rich in cows. They set out, suffering much from hunger, to the foreign country, where dwelled that man, and begged a cow of the father-in-law of their teacher, in his name. The father-in-law gave them one, fit to procure [them] a livelihood). Here we have several instances of स referring to something mentioned before, and even such accumulation as in vs. 111 ते... तं तदिता etc., ते pointing at the disciples, तं at the father-in-law, तत् at the teacher. It is, indeed, always allowed to employ स many times in the same sentence, though pointing at different persons or things, f. i. Mhbh. 1, 2, 395 यो गोप्ततं कनकपूज्यमयं ददाति । विप्राय वेदविदुषे च बहुश्रुताय । पुण्यां च भारतकथां शृणुयाच्च नियम् । तुल्यं फलं भवति तस्य च तस्य चैव, the last words mean: »of the one as well as of the other.»

3. स when adj. = »the.» R. 3, 35, 27 a tall fig-tree is described, whose branches are of enormous size: तत्रापश्यत्.....न्यग्रोधम्..... समन्तावस्थ ताः शास्त्राः [»the branches of which»] श्रातयोऽनमायताः; Utt. II, p. 29 one asks अय स राजा किमाचारः संप्रति (but what is the king doing now?) another answers तेन राजा क्रतुरप्वमेधः प्रक्रान्तः (the king has commenced an aqvamedha).

4. स in correlation with य = Germ. *derjenige*. Mhbh. 1, 74, 40 सा भार्या या गृहे दक्षा सा भार्या या प्रवावती. Generally the relative clause precedes, see 452, 2^d and 455.

Rem. Now and then स refers to persons or things not expressed, but only implied by the foregoing. Mhbh. 1, adhy. 157 it is told, that Kuntī and her strong son Bhīmasena hear cries of distress in the house of the worthy brahman, whose hospitality they are enjoying of. Though the family of the brahman has not been named in the foregoing, vs. 10 introduces them by the pronoun तान्. The same idiom exists in Latin.

276. स may point at a general subject, see **12.** Occasionally it may be rendered by „such a one.” Mhbh. 1, 158, 31 धर्मज्ञानाक्षानाहुर्न हन्यात्स च मामपि (rāxasas, it is told, know the dharma, nor would such a one kill me); Kumāras. 5, 83 न केवलं यो महतो दप्तमाष्टे । शृणोति तस्माद्यि यः स पापमाकृ (not only he, who speaks evil of the mighty, but likewise he, who listens to a such, commits a sin).

Rem. When put twice, स means »manifold, various, all sorts of —.“ R. 3, 9, 31 आत्मानं निरमैस्तैस्तैः कर्षयित्वा प्रयत्नतः। प्रायते निपुणैर्धर्मः, Kathâs. 29, 169 महादेवो च तैस्तैस्तामुपचारैरुपाचरत् (— with all sorts of civilities —) For the rest स put twice is mostly met with in the apodosis after a double यः preceding. Nala 5, 11 यंयं हि ददृशे तेषां ततं मेने नलं नृपम् (287). This repeated स has accordingly a distributive meaning, see 252, 3°.

277. With एव added to it, स = „the very,“ often „the same,“ Lat. *idem*. For the rest comp. 398.

= „the same.“ Panc. 172 ताकेव द्वो पुरुषो मियो मन्त्रयतः (the same two men keep counsel together); ibid. V, 26 तानीन्द्रियाण्यविकलानि तदेव नाम। सा बुद्धिरुपतिहता वचनं तदेव॥ अर्थोऽप्यपा विरहितः पुरुषः स एव। ब्राह्मः ज्ञानेन भवतीति विचित्रमेतत् (his senses are the same, without defect; his name is the same; his is the same vigour of mind, the same speech; yet — how curious it is — the self-same man, when having lost the splendour of his wealth, becomes forthwith a stranger). The latter example shows, that if स is plainly conveying the meaning »the same,“ एव may be omitted, cp. Ch. Up. 5, 4, 2 तस्मिन्नेतस्मिन्नग्नो.

278. स may be added to other demonstratives, to personal pronouns, to relatives. As to the last combination यः स, see 287. — सोऽयम्, स एष and the like, सोऽहम्, सा त्वम्, etc. mostly are to express the worth of a conclusive particle „therefore, for this reason, then,“ as will be shown further on, when describing the connection of sentences, see 445.

279. Some other observations on the demonstratives. —

Demonstratives, 1 In compounds, तत् and एतत् are considered as the themes, which when first represent स and एष; likewise मत्, त्वत्, अस्मत्, युष्मत्¹⁾ are respectively the thematic shapes of अहम्, त्वम्, वयम्, यूयम्. — अयम् and

1) By this orthography here and elsewhere I follow the rules of Sanskrit euphony; etymological reasons would rather require to write तद्, एतद्, etc.

असौ are seldom used in compounds, if they are, the neuter (इत्य्, अत्) is employed. But, as a rule, इत् and त् are substituted for them. In other terms: in compounds, इत् has the meaning of Lat. *hic* and त् that of Lat. *is* or *ille*. Mrcch. I, p. 3 the director informs the public यदिदं क्यं मृच्छकटिकं नाम प्रकरणं प्रयोगुं व्याख्यसिताः..... इत्तक्तिविः etc., while speaking of the poet of the piece he has named. Kathās. 64, 25 अवार्यत पान्येन तद्धात् (he was prevented from injuring them by a passer-by), here तद्धात् refers to अमीमिः.. लोमशैः [sc. तापसैः] in vs. 24.

Idiom: 2. The idiom, represented by Latin *is pavor = ejus rei pavor* 1) is *is pavor* not unknown in Sanskrit. Mhbh. 1, 6, 11 Agni says खिभेति को न *= ejus rei* प्रापान्मे कस्य चायं व्यतिक्रमः, here अयं व्यतिक्रमः = अस्य [प्रापस्य] व्यति० (who *pavor* is not afraid of my curse, who has an escape from it?). Panc. 158 a boy has been turned out of doors by his father गृहान्तिःसारितः. The author proceeds स च तेन निर्विदेन देशान्तरं गत्वा, apparently तेन निर्विदेन is here = तत्त्वं [निःसारपात्ति] निर्विदेन »by despair caused by this expulsion». Cp. Kumāras. 3, 17, Kathās. 1, 39.

असै in 3. In formulae one uses असौ as significative of the proper name formulae of him, whom the formula is to be applied to. When employing them, the proper name is substituted for it. See f. i. Pār. Grhy. 1, 18, 3 असौ त्रीक्र प्रारदः प्रातम्, Āgv. Grhy. 1, 20, 5.

neuters 4. In the archaic dialect, especially in the liturgical books, of de- the acc. of the neuter singular of demonstratives is often used mon- strati- adverbially. Ait. Br. 1, 9, 6 सर्वैर्वै क्षन्दोभिरित्वा देवाः स्वर्गं लोकमत्यंस्त-
adverbs, used as थैवैतद् यज्ञमानः.... स्वर्गं लोकं त्रयति, here इत् means »in this case.»
adverbs. Cp. ibid. 1, 4, 2; 1, 15, 4, Ch. Up. 4, 2, 1 तद् = »then,» etc. etc. The classic language has retained adverbial functions of तत् and यत्, see 444 and 463.

280. The interrogative pronoun is क्. Its comparative कतर् and its superlative कतम् are likewise used. The po-

1) See f. i. Livy 21, 46, 7 Numidae ab tergo se ostenderunt. Is pavor perculit Romanos. Cp. VIRG. Aen. 1, 261, NEPOS *Lys.* 3, 1.

Interrogative कौ simply asks „who?”, „what?”, „which?”, कतर्, like Lat. *uter*, arch. Eng. *whether*, „which of the two?”, कतम् „who etc. of many?”. They are wanted both in direct questions and in the so-called indirect questions. One says, therefore, कौ भवान् (who are you?), देवदत्त एतयोः कतरः (which of these two is Devadatta?), Vikram. I, p. 5 परिज्ञायते कतमेन दिग्विभागेन गतः स जाल्मः (is it known, in what direction the rascal has departed?). Cp. 411.

If wanted, कौ may be the former part of a bahuvihi. Daq. 30 एतत्कटकाधिपतिः किंनामयेयः (what is the name of the chief of this encampment?); ibid. 74 — an ascetic speaks — अर्थकामवात्तनिभिज्ञा वर्यं ज्ञेयो चेमो किंद्रियौ किंपरिवारौ किंकलौ.

Rem. 1. The distinction between कौ, कतर् and कतम् is not always strictly observed. Rām. 1, sarga 38 Rāma asks Viçvāmitra, which of the two, Kadrū or Vinatā will have one illustrious son, and who sixty thousand sons एकः कस्याः सुतो ब्रह्मन्का ब्रह्मनयिष्यति, here कौ is used, not कतर्. — Panc. 284 सामादीनामुपायानां मध्ये कस्यात्र विषयः (for which of the six well-known expedients, *sāma* etc., it is now the fit time?) here कस्य is used within the proper sphere of कतम्. — R. 2, 85, 4 Bharata asks Guha कतरेण गमिष्यामि भरद्वाजाश्रमं पश्य, though the country is wholly unknown to him, and he, therefore, does not want to be informed »whether» but »which» of the many ways will conduct him to Bharadvāja¹⁾.

Rem. 2. On the faculty of putting in the same sentence two or more interrogative pronouns referring to different things, see 409, 2°.

281. At the outset कौ was both an interrogative and an indefinite pronoun, cp. Lat. *quis*, Gr. *τις* and *τις*. In classic Sanskrit it has occasionally still the function of an indefinite; yet, as a rule, कौ is then combined

1) Cp. 246 and the foot-note 1) on page 188 of this book.

Indefi- with some particle: **चित्** or **अपि** or **चन्**. Hence **कश्चित्**,
nites. **कश्चन्**, **कोऽपि** are the proper **indefinite pronouns**, ex-
pressing *some(any)body*, *some(any)thing*; *some*, *any*. To
them we must add **एक**, for this word, properly mean-
ing „one,” does not rarely duty as an indefinite, and
is to be rendered by „some” and even by the so-called
article „a.” — **सर्व** is „every; all.”

कश्चित् etc. and to **एक** = »a.” R. 2, 63, 32 श्रहं चैकेषुपा हतः (I am hit by an arrow), Daç. 25
एक. कदाचिदेकस्मिन्कान्तारे मदौयसहचरगपोन त्रिवांस्यमानं भूतुर्मेकमवलोक्य (once in
some forest I saw some brahman being about to be hurt by the
crowd of my companions). Even **कश्चित्** etc. may be = »a”: Daç.
132 सा कंचित्सुतं सूतवतो (she was delivered of a son). It is consist-
ent, that **एक** may also be combined with some other indefinite.
Kathâs. 27, 89 कस्यायेकस्य ब्रह्मितः साधुः कर्मकरो गृहे (an honest servant
in the house of some merchant), Panc. 9 एकस्य कस्यचिच्छित्पिनः.

Kathâs. 1, 56 may be an instance of the sole **क**, bearing the
character of an indefinite: नान्यो ज्ञानाति कः (and nobody else knows
it). Cp. R. 2, 32, 42 वृपीज्ज किं चेद्यरं व्यवस्यसि (choose something else,
if you have made up your mind).

विष्व. Rem. 1. The old dialect possessed a synonym of **सर्व**, viz. **विष्व**;
in the classic language it is no more used, save in some standing
phrases as **विष्वे देवाः**, being the name of some special class of deities,
विष्वं ज्ञात् or simply **विष्वम्** „the Universe.”

सर्व. Rem. 2 **सर्व** is = »every” and »each,” **सर्वः** »everybody,” **सर्वम्**
»everything.” Nala 20,6 **सर्वः सर्वं न ज्ञानाति सर्वज्ञो नास्ति कश्चन्** (not
everybody does know everything, nobody is omniscient).

1) According to the Petrop. Dict. the indefinite pronoun **कोऽपि** was made
in a latter period than the other combinations, as it does not
occur in the older literature, Manu included (see, II, p. 6 s. v. **क**). Yet
in the *Mahâbhârata* and the *Râmâyana* **कोऽपि** and such adverbs as **क्रापि**,
कथमपि are as well met with as those in **°चित्** and **°चन्**. R. 2, 52, 45 **क**
and **अपि** are separated by **च**, श्रहं किं चापि व्रज्यामि.

282. By adding to theforesaid indefinite pronouns the negation न one expresses the negative indefinites „nobody, nothing, no, none.” It is indifferent at what place one puts the negation. Nala 3, 24 प्रविश्नानं न मां कश्चिदपश्यत् (nobody saw me, as I entered), Hit. 95 कोऽप्युपायोऽस्माकं जीवनाय नास्ति (we have no livelihood), M. 9, 26 न विशेषोऽस्ति कश्चन (there is no difference), Kathâs. 34, 120 दग्धिप्रावृत्त एकस्य नासीन्नत्र (there nobody could be named poor).

It is not only said न कश्चित् and न कोऽपि, but also न कश्चिदपि. Panc. 71 न किञ्चिदप्युक्तवान् (he said not a single word).

283. There are several words for „other”, viz. अन्य, अपर, पर,
 "Other"
 "how
 expressed.
 इतर. Of these अन्य is the most common and has the
 most general meaning.

1. अन्य generally denotes »somebody or something else.” In such phrases as अन्यस्मिन्नहनि, »once on a day” it is almost = कश्चित्. Yet it may also signify »the other.” So Hit. 102 when a messenger wishes to speak secretly to the king, the king removes his attendance ततो राजा मन्त्री च स्थितौ तत्रः अन्ये अन्यत्र गताः (— *the others withdrew*).

2. अपर properly means »the subsequent, the following;” hence it has got also the meaning of »other,” but commonly it retains its proper nature of signifying what is named in the second place. Mrcch. I, p. 55 इयं सा रदनिका। इयमपरा का (this is Radanikâ, but this other, who is she?).

3. पर् is etymologically related to our *far*, and accordingly it serves also to denote the opposite of स्व. Hence it displays all shades of meaning, as are directly opposite to the notion of »own, proper.” It may be sometimes = »strange” and »stranger,” sometimes = »enemy,” sometimes also when used in a broader sense = »other.” Nala 3, 8 कथं तु जातसंकल्पः विष्यमुत्सहते पुमान्परार्थमोदूर्शं वकुम् (how should a man bear to speak in this way for the sake of another to a woman, whom he desires for himself?). Mrcch. I, p. 55 न युक्तं परकलन्त्रदर्शनम् (it does not become a man to look on the wife of his neighbour). Its adjective परकोट = *alienus*. Câk. IV अर्थो हि कन्या परकोट एव (a daughter is a possession one cannot call one’s own).

4. इतर्, the comparative of the pronominal root इ, bears a strong affinity to Latin *alter*. It is used, indeed, to signify »the one" and »the other" of two. Brh. Ar. Up. 1, 4, 4 ब्रह्मेतराभवद्विवृष्ट इतर्, cp. M. 4, 137, Kathâs. 19, 50. When dual or plural, it denotes the other of two parties. Mrech. I, p. 33 ब्रह्मक्षत्रविश्वस्तरन्ति च यथा नावा तथैतरे, Mudr. V, p. 184 तेषां मध्ये ये त्रयः प्रथानतमा मदेयां भूमिं कामयन्ते ते...। इतरौ तु द्वौ हस्तिबलकामौ हस्तिनैव द्वात्येताम्. — Cp. 217, 2.

Rem. 1. To theforesaid pronouns we may add मिन् »different," as it sometimes may be rendered by »other." Kâg. on P. 2, 3, 29 मिनो देवदत्तात् = अन्यो देवदत्तात्.

Rem. 2. अपर् and अन्य, when qualifying some noun, may be used in a somewhat particular manner, Panc. p. 77 contains the story of the jackal who, being hunted by a band of dogs, fled to some dyer's and there jumped into a pot filled with dye. As he got out, he had got a blue colour, तत्रापरे सारमेयात्तं सुगालमजानन्ते यथामीषदिशं जग्मुः. Here अपरे सारमेयाः means »the other, namely the dogs," not »the other dogs." Compare ibid. p. 83 कस्मिंश्चिद्वनोदृदेशे सिंहः प्रतिवसति स्म। तस्य चानुचरा अन्ये द्रीपिवायसगोमायवः सन्ति. Here अन्ये does not mean »other panthers etc.," but »others, namely a panther, a crow and a jackal." Cp. R. 2, 71, 61 अन्या विधवा = »some widow," Schol. अन्येत्यस्य विधरपां विधवेति. — The same idiom exists in Latin and Greek, f. i. Od. β, 411 μητηρ δέκανη οὐ τι πέπυσται, οὐδὲ ἄλλαι δημωατ.

284. „Either," Lat. *alteruter*, is expressed by एकतर्. Mudr. एकतर् IV, p. 146 तयोर्द्वयेरेकतरं जाहाति.

and एकतम् एकतम denotes »one out of many," cp. कतम (280). Panc. 12 संधिविग्रहयानासनसंश्रयद्वैधीभावानामेकतमेन संविधास्ये (I will arrange it by means of one of the six expedients: *samdhî, vigraha* etc.). Likewise अन्यतम्, »see f. i. Daq. 101.

How »neither" is to be expressed, may appear from these examples. Ch. Up. 5, 10, 8 अथैतयोः पर्योर्न कतरेण चन तानीमानि भूतानि भवन्ति (on neither of these two ways theseforesaid beings are moving), Panc. 50 तौ द्वावपि न ज्ञास्यतः (neither of them will know it).

285. For denoting „one.... another" one may repeat अन्य or काश्चित् or एक, or use them alternatively; अपर् may also be used, except in the first link. If

अन्य... there are more links, they may alternate in various
 अन्य
 and the
 like. manners. As to एकम्... अपरम् = „first... secondly”
 see 439.

Examples: 1. of अन्य.... अन्य. R. 2, 108, 15 यदि भुक्तमिहान्येन देहम्-
 न्यस्य गच्छति (if what is consumed by one, goes into the body
 of another —), Mhbh. I Paushyap. 174 अन्यस्मिन्करपीये तु कार्ये पार्थिवसत्तमः
 बाल्यादिवान्यदेव त्वं कुरुषे (you do other things, my prince, than
 what you should have done). — 2. of एक, कश्चित्, etc. Panc. 297
 तेऽपि ताड्यमाना एके मृता अन्ये भिन्नमस्तकाः फूटकर्तुमुपचक्रमिरे (and as he struck
 them, some of them died, some others had their heads broken and
 began to cry violently), M. 9, 32 आहुः... केचिदपरे... खिदुः, — 3.
 of more links connected. Varāh. Brh. 32, 1 ज्ञितिकम्पमाहुरेके बृहदन्त-
 र्त्तलनिवासिसत्त्वूकृताम् । भूभाग्निन्दिग्गतविश्रामसमुरूपां चान्ये । अनिलोऽनिलेन निहतः
 ज्ञितौ पतनस्त्वनं करोत्येके । केचिच्चूदृष्टकारितमिदमन्यं प्राहुराचार्याः (»some say that
 an earthquake is caused by some huge animal living in the midst
 of the waters; others, however, that it arises when the elephants
 of the quarters, being tired of the earth's load, are taking breath;
 a wind falling down upon earth with noise, as if struck by another
 wind, say some; others, however, maintain that it is ordained by
 unseen powers; other masters again narrate the following,” p. 140 of
 KERN's translation). Cp. Nala 12, 87.

286. The relative pronoun is य. A full account of its employment will be given in the Section, in which there will be treated of clauses and relative sentences. Here it suffices to point out that य and स are standing complements of one another.

Rem. The comp. and superl. यत्, यतम् are restricted to the archaic dialect.

287. The relative pronoun may be generalized in various ways: *a*) by putting य twice, then यो यः = „whosoever,”
 How
 gene-
 ralized. and it requires स स in the apodosis; *b*) by adding to it one of the indefinite pronouns so as to make up the com-

bination यः कश्चित्, यः कश्चन or यः कोऽपि; c) by putting together य and स in the same case, gender and number, यः सः = „whosoever it may be, any.” For the rest, cp. 453.

Examples of a). Nala 5, 11 is quoted 276; Bhojapr. 36 यं नपो नुरागेण संमानयति संसादि। तस्य तस्योत्सारपाण्य यतन्ते राजवल्लभाः (the king's favourites always plot to the ruin of whomsoever the king loves and honours in his court).

b.) Mudr. IV, p. 158 यः कश्चिन्मां दूषुमिच्छति स त्वया प्रवेशयितव्यः (whosoever it may be, that wishes to see me, you must admit him), Nala 4, 2 अहं चैव यज्ञान्यन्मास्ति किञ्चन (myself and whatsoever belongs to me). This idiom is used so as to be synonymous with the simple indefinite pronoun, as Hitop. 10 सुवर्णकङ्कणं यस्मै कस्मैचिद् दातुमिच्छामि (I desire to give the golden bracelet to whomsoever); Schol. on R. 3, 10, 19 यस्मै कस्मा अपि प्रतिज्ञाय न जङ्घाम्.¹⁾.

Rem. The archaic dialect used also यः कश्च = यः कश्चित्. So f. i. Ch. Up. 3, 15, 4 प्राणो वा इदं भूतं यदिदं किंच (*prāṇa* means all whatever exists here), Ait. Br. 2, 6, 5 यस्यै कस्यै च देवतायै पशुरात्मयते सैव मेधपतिति. It occurs also sometimes in epic poetry. So Hit. 20 the verse यानि कानि च मित्राणि कर्तव्यानि प्रतानि च proves by its very language to be borrowed from some ancient epic poet.

c.) Kathâs. 27, 208 इत्यं क्रियासु निवसन्यवि यासु तासु। पुंसां श्रियः प्रबलस-
त्वात्रहिष्कृतासु (in this way fortune dwells in *any* action, done by men, when carried out with vigorous energy).

The pronominal adverbs may be divided into four main classes: 1. those in °त्र, doing duty as locatives, 2. those in °तः, mostly doing duty as ablatives, 3. those

1) यः कोऽपि seems to occur much less than the other combinations. The Petr. Dict. gives no instance of it, ANUNDORAM BOROOAH does not mention it.

Prono-
minal
ad-
verbs. in **दा** expressive of time, 4. those in **या** significative of manner. They are derived of the roots क(कु), अ, इ, त, य, अन्य, एक, सर्व etc. and display the same differences of meaning and employment as the pronouns, which they are made from; they are therefore interrogatives or demonstratives or relatives or indefinites.

1. Those in **त्र** are: Interr. कुत्र (where ?); Dem. अत्र (here), तत्र (there), अमुत्र (yonder); Rel. यत्र (where); Indef. अन्यत्र (elsewhere), एकत्र (1. at one place, 2. somewhere); सर्वत्र (everywhere), etc. To these we must add two of a similar meaning, but made with different suffixes, viz. Interr. कु = कुत्र and Dem. इहू (here). — By putting **चित्**, **चन** or **अपि** to the interrog., one gets the indefinites कुचित्, कुत्रचित् etc. „somewhere, anywhere;” यत्र कुचित् (or कुत्रचित् etc.) = „wheresoever” (287 b).

2. Those in **तः** are: Interr. कुतः (whence ?); Dem. अतः (hence), इतः (hence), ततः (thence), अमुतः (from yonder); Rel. यतः (whence); Indef. अन्यतः (from some other place), एकतः (from one place, etc.), सर्वतः (from every place), and so on. — By putting **चित्**, **चन** or **अपि** to the interrog., one gets the indefinites कुतश्चित्, कुत्रापि, कुतश्चन; of course यतः कुतश्चित् etc. = „from whatever place.” (287 b).

3. Those in ^०दा are Interr. कदा (when?); Dem. तदा (then); Rel. यदा (when); Indef. अन्यदा (at some other time), एकदा (once), सर्वदा (always). Besides, the dem. तदानीम् is the emphatic „then,” इदानीम् and अधुना = „now.” — By putting ^०चित्, ^०चन् or ^०अपि to the interrogative, one gets the indefinites कदाचित् etc. = „at some time;” यदा कदाचित् etc. = „whenever.” (287 b).

An other set of temporal adverbs are कहि (when?), तर्हि, एतर्हि, यर्हि, यहि कहिचित्. Of these, all but तर्हि are restricted to the archaic dialect and even in the epics they are seldom used, except the phrase न.... कहिचित् (nowhere).

4. In ^०या there are: Dem. तथा (so); Rel. यथा (as); Indef. अन्यथा (otherwise), सर्वथा (in every manner at all events). The Interr. is slightly different, being कथम् (how?). Demonstr. are also एवम्, इत्यम् and इति = „thus, so, in this manner.” — By putting ^०चित्, ^०चन् or ^०अपि to the interrog., one gets the indefinites कथंचित् etc. = „somehow;” of course यथा कथचित् etc. = „howsoever.” (287 b).

Rem. 1. The archaic idiom यः कञ्च (287 R.) is of course also represented in the adverbs of the ancient dialect. Ågv. Grhy. 1, 3, 1 यत्र कु च होष्यन्त्यात् (wheresoever he may intend to make oblations), Ait. Br. 2, 23, 7 तस्य यत एव कुतश्च प्राप्नोयात्.

Rem. 2. The adverbial suffixes are not limited to the adverbs, enumerated above. So it is said पर्त्र »in the world to come” (f. i. Panc. 39), अपर्त्र (f. i. R. 3, 11, 25), पूर्वत्र; सदा (always), नित्यदा (f. i. R. 3, 5, 18), etc.

Rem. 3. A negation added to the indefinites कुचित्, कुतश्चित्, कदाचित्, कथचित् and their synonyms, serves to express »nowhere,”

»from no place,” »never,” »in no ways,” cp. 282. Kathâs. 3, 57 चिन्ता मे पुत्र यद् भार्या सूखी नास्ति ते कूचित् (I am anxious that nowhere there is a fit wife for you to be found); Nala 4, 19 दोषे न मविता तव राजन्कथंचन (at any rate, you will incur no sin, my king); Panc. 34 मया.... कदापि चिर्भट्टिका न मक्षिता (I never have eaten cucumbers); ibid. 149 न मया तव हस्तलभूया कूचिदपि लब्धं सुखम् (since I am depending on you, I have nowhere enjoyed pleasure).

Rem. 4. The idiom यः सः == »whosoever, any” (287 c) has of course its counterpart in the adverbs derived from the roots य and त. Mrcch. X, p. 360 सुरपतिभवनस्था यत्र तत्र स्थिता वा (staying at the king of the gods, or anywhere).

Rem. 5. कथञ्जित् and कथमपि have also got the sense of Lat. *vix*. Panc. 71 चेतना समासाय कथमपि (after having scarcely recovered his spirits). With emphasis, one says even कथंकथमपि. — Similarly कदापि etc. may be used almost synonymous with our »perhaps.” Panc. 200 एवमग्निते अद्देयवचनात्कदापि निवर्तते (if one speaks thus [to the king of the elephants] he will perhaps withdraw by the force of so trustworthy speech).

Rem. 6. अन्यथा may signify »wrongly, falsely.” Hit. 95 उद्यतेष्वपि प्राप्तेषु द्रूतो वदति नान्यथा. Likewise Çâk. I अलमस्मानन्यथा संभाव्य (do not take me for another person, as I am). As to अन्यथा when == »otherwise” see 485 R. 2.

289. The adverbs in ऋ and तः are not restricted to the P. 5, 3,
7 sqq.
denoting of space. Their province is the same, as that
of the locative and ablative ¹). Such words as ऋतः and
ततः in ऋ and तः

doing duty as locatives and ablatives and
वेस. ऋतः have the value of the ablatives ऋस्मात्, तस्मात्
etc., that is of the ablat. of the stems ऋ and त in all

1) ऋतः is a common suffix expressive of the abl., and accordingly put also after nouns (108). Locatives in ऋत्रा made of nouns are taught by P. 5, 4, 55 sq. But such forms as ब्राह्मणत्रा, देवत्रा, मर्यत्रा are only met with in the archaic dialect. Yet, though obsolete in the classic period of Sanskrit literature, they must have been in common use in the time of Pâṇini.

genders and numbers. Similarly अत्र, तत्र are identical with the locatives अस्मिन्, तस्मिन् etc. For this reason, like the real ablatives and locatives, they express not only space, but also time and circumstances, and refer equally to persons and things. When pointing to a singular, they may even be used as attributes of ablatives and locatives of substantives. The adverbs कृ and इरु, though not made with the suffix °त्र, have similarly the functions of the locative of the stems कृ and इ in all genders and numbers.

Examples: 1. of their not referring to space. Kathâs. 4, 20 वर्षस्य श्रिव्यवर्गो महानभूत् तत्रैवः पाणिनिर्मित गुड्बुद्धितरोऽभवत् (Varsha had a great crowd of disciples; among them there was —). Mudr. IV, p. 145 किमिदानीं चन्द्रगुप्तः स्वराज्यकार्यधुरामन्यत्र मन्त्रिएयात्मनि वा समाप्तय — (why has Candrag. now put the yoke of government on [the shoulders of] some other minister or his own....?). Çâk. III अयं स ते तिष्ठति संगमोत्सुकः । विष्णुसे भीरो यतोऽवधीरपाम् (he, from whom you are apprehending a refusal, that man stands here longing to meet you). Kumâras. 2, 55 इतः स दैत्यः प्राप्यश्रीर्नेत एवार्हति ज्यवम् (it is from this man [me, cp. 273] that the Daitya has obtained his glory, therefore it is not I, who must kill him). Mudr. II, p. 86 अमात्यनामाद्वितेयं सुदुरः । तदितो बहुतरेषार्थेन भवन्तमात्यस्तोषयिष्यति (this ring is engraved with the name of the minister; for this reason, he will reward you with more than [is the worth of] this [ring]). Cp. Nala 13, 44.

2. of their qualifying some substantive. — Pane. 273 तत्र वने अमन् (rambling in that forest), ibid. IV, 71 परस्मिन्ह लोके च (in the other world and in this), ibid. p. 146 भिज्ञाप्रेषं च तत्रैव भिज्ञापात्रे निधाय (— put the rest of the alms in that very begging-bowl), ibid. 147 एकत्र कुशसंस्तरे द्वावपि प्रसुपौ (they slept both on one couch of kuça-grass), Kathâs. 27, 4 प्रसङ्गे कुत्रापि (at some emergency), Daç. 80 अहसं च किञ्चित्प्रमादत्तशारिके कुचित्कितवे (and I laughed somehow at some player making a rash move); — Pane. 308 ततः स्थानात्स्वदेशं

गता: (from that place they went to their country), ibid. 286 कुतोऽपि धनिकालिङ्गद् द्रव्यमादाय (he took some money from a moneylender), Prabodh. I, p. 6 कुतोऽपि कारपावप्राप्तु (by some cause), Daç. 96 मां कराचि-दनर्थादितस्तारयिष्यति (perhaps, it will rescue me from this misadventure).

Rem. 1. It must be mentioned, that in the case of the *anvādega* (274) अतः and अतः are enclitics. So neither इह nor इतः can be used.

P. 2, 4,
33.

Rem. 2. Instances of the adverbs in °त्र and °तः denoting time, are not rare. So one uses अतः परम् = »afterwards" ततः = »then," कृचित्..... कृचित् may be = »sometimes.... sometimes."

290. There is no proper adverbial suffix for the category of the „whither.” Nor is it necessary. For the locative being expressive of the aim and scope with the words of *going*, *arriving*, *entering* and the like (134), it results, that one says कु गच्छामि, तत्र प्रतस्थे and so on, as well as नगरे गच्छामि, नगरे प्रतस्थे. On the other hand, since the adverbs in °तः may have the meaning of „on the side of,” cp. 103, कुतः may be „on what side?” इतः „on this side” etc. Moreover they may even signify „in what direction,” f. i. ततः = „towards that place.”

a) Panc. 154 अचिन्तयं च किं करोमि कु गच्छामि, ibid. 289 यदि कश्चिदिह व्याघ्रः समायाति (if some tiger come hither), Mhbh. 1, 163, 4 भीमसेनो ययौ तत्र यवासौ पुण्याटकः.

b) Mâlav. I, p. 17 इत आस्यताम् (sit down on this side).

c) M. 2, 200 गन्तव्यं वा ततोऽन्यतः (or you must go *from* that place *to* another), Kull. तस्मादा देशादृ देशान्तरे गन्तव्यस्; — Çâk. I इतास्तपस्त्रिक्यकाः.... इत एवाभिर्वर्तन्ते (— are moving on in this direction).

4. PRONOMINAL ADJECTIVES.

291. Pronominal adjectives are : I. कियन्त् (how great, *quantus*), Dem. इयन्त्, तावन्त् and एतावन्त् (*tantus*), with the relat. पावन् „[as great] as.”

II. कीदृश (*qualis?*), Dem. इदृश, तादृश, एतादृश (*talis*, such), Rel. यादृश, „[such] as”, Indef. अन्यादृश „like another.” They are also made of personal pronouns: मादृश (somebody like me), वादृश, भवादृश etc. — All of them may end also in °दृश and in °दृक्.

II. कति (how many ?), Rel. यति „[as many] as,” Indef. कतिचित् (some, any). Like the kindred Latin *quot*, *aliquot*, they are indeclinable.

The Dem. तति is not used.

292. Observations on the pronominal adjectives.

1. The mutual relations and combinations of the different classes: relatives, demonstratives, etc., are the same as with the pronouns. In this way it may f. i. be observed, that इवन् and इदृश are to तावन् and तादृश, what अयम् is to स; that यावन् and यादृश require an apodosis with तावन् and तादृश; that such a combination as यादृश-स्तादृशः = »of whatever quality” (Panc. I, 420 उपदेशो न दानव्यो यादृशे तादृशे ज्ञने); that यति कतिचित् = »however many,” etc.

2. Those of Group I may be the former member of compounds in °दूरम्, °चिरम्, °बारम् and the like. F. i. कियदूरम् »how far?,” कियचिरम् »how long?,” कियद्वारम् »how many times?” Bhoj. 28 राजा कियद्वारं मम मनोरथमपूर्यत्, Panc. 63 कियदूरे स नलाश्रयः, Kathás. 13, 137 इयचिरं मया धर्मो न ज्ञातः.... अयम् (for so long a time I did not know this duty), Panc. 56 कियन्मात्रास्त्वेते तव पितुः ग्रन्तवः (but how insignificant are these enemies of your father).

3. Instances of कति, कियन् and its adverb कियत् used as indfinites [281] are now and then met with. Panc. 211 कति व्यापाद्यति कति वा ताउति (he kills some of them, some others he wounds). — Note the compound कतिपय = »several, sundry.”

CHAPT. III. On nouns of number.

293. As Sanskrit grammars not only teach, which are the different nouns of number for the unities, decads

Expressing etc., but also how to make the interjacent ones (see nouns f. i. WHITNEY § 476 and 477), this point may be passed of number by over here. It will suffice to give some instances of the most various usual idioms for expressing numbers higher than 100. So Varāh. combinations Brh. 11, 5 शतमेकाधिकम् = 101, Ch. Up. 3, 16, 7 प्रोउत्रं वर्षशतम् »116 १८५, २, ४५.

years" [liter. a hundred of years, determined by sixteen]. — Of addition, as f. i. पञ्च दश च = पञ्चदश, instances are found very often, especially in poetry. — Expressing numbers by multiplication is not rare, either by saying f. i. द्वि: पञ्च instead of दश, or by using the type तिस्रो इकोतातः = 240 [lit. three eighties], ep. 295. Mhbh. 1, 32, 24 नवत्या नवतीर्षुखानां कृत्वा (having made 8100 mouths) we have an instance of multiplication expressed by the instrumental of the multiplicator.

Rem. 1. A very singular manner of denoting numbers between 200 and 1000, mentioned by WHITNEY § 480, is met with now and then in the dialect of the liturgical books and in epic poetry. Çāṅkh. Br. 3, 2 त्रोपि विश्वातानि संबत्सरस्याह्नाम्, the meaning of which is »360 is the number of the days of a year," not, as one would infer from the very form, 3×160 . Çāṅkh. Cr. 16, 8, 9 द्वे अप्ती-तिष्ठते = 280. So R. 2, 39, 36 त्रयः शतशतार्धं मातृः are not = 3×150 , but = 350, ep. ibid. 2, 34, 13, where the same number is thus expressed: अर्धसप्तशताः = half-seven hundreds, that is $3\frac{1}{2} \times 100$.

Rem. 2. In the ancient dialect cardinal nouns of number show in some degree a tendency to become indeclinable words. See WHITNEY § 486 c.), who gives instances from vaidik works. But classic Sanskrit disapproved that loss of flexion and checked it¹⁾.

294. From 1—19 the cardinal nouns of number are adjectives, but 20 and the rest are properly substantives. So विंशतिः does not signify „twenty" fr. *vingt*, but „a number of twenty," fr. *une vingtaine*. For this reason, विंशतिः and the rest, शतम्, सहस्रम् etc. are not only

1) As a rest of it we may consider, that M. 8, 268 and Kathās. 44, 77 the nom. पञ्चाशत् does duty of an accusative.

singulars having a gender of their own, but they are also construed with the genitive. Yet, this construction is not used exclusively. By a false analogy side by side with the regular construction, as विंशतिः पुराणाम्, शतं पुराणाम्, one says also विंशतिः पुराणि, शतं पुराणि, instr. विंशत्या पुराणाम् or पुरैः, शतेन पुराणाम् or पुरैः, etc. The same applies of course to the compounds in विंशतिः, शतम् etc., expressive of the interjacent numbers. — It is a matter of course, that instead of using the genitive, it is allowed to compound the substantive with the noun of number.

Examples: 1. a) of a genitive depending on the noun of number: Varâh. Brh. 54, 75 विंशत्या पुरुषाणाम् (by 20 men); Ragh. 3, 69 इति क्षितीप्रो नवतिं नवाधिकां महाक्रतूरां.... ततान (thus the king performed 99 great sacrifices); R. 2, 54, 31 प्रारदां प्रतम्; Mhbh. 14, 88, 35 यौवेषु नियता चासोत्पृष्ठानां विश्रातो तया (300 animals were then fastened to the sacrificial piles); Kathâs. 18, 124 ददौ.... विद्युषकाय सहस्रं ग्रामाः पाम्; Daç. 142 सुभट्टानामनेकसहस्रमस्त्वेव. — b) of compounding: Râj. 1, 311 स वर्षसप्तविं भुक्ता भुवम् (after having reigned seventy years), M. 8, 237 दनुःप्रतम् (a hundred bow-lengths), Kathâs. 44, 77 उष्ट्रपञ्चप्रती (500 camels).

2. of विश्राति etc. concording in case with their substantives. — R. 3, 14, 10 प्रत्यापतेस्तु दक्षस्य अभूतुः.... षष्ठिदुहितरः, Gaut. 8, 8 चत्वारिंशता संस्कृतैः संस्कृतः (purified by 40 sacraments), M. 3, 40 जीवन्ति प्रतं समाः, ibid. 4, 87 याति.... नर्कानेकविंशतिम्, Kathâs. 10, 39 वर्य दैत्यपतेर्बलेः पौत्रो दशग्रातम् (we are 1000 granddaughters of the chief of Daityas, Bali); Mhbh. 1, 16, 8 वर्वे कदूः सुतानामागान्सहस्रं तुल्यवर्चसः.

Higher numbers, as अयुतम्, लक्षम्, कोटिः, are substantives, and always construed with the genitive of the object numbered. R. 1, 53, 21 ददाम्येकां गवां कोटिम् (I give a crore of cows); Panc. I, 251 न गजानां सहस्रेण न च लक्षेणा व्राजिनाम्। यत्कृत्यं साथ्यते राजां दुर्गेषांकेन सिध्यति (designs of kings, that do not succeed by a

thousand elephants nor by a hundred thousand horse, are successful by one stronghold).

Rem. 1. The double construction of विश्राति etc. is as old as the Rgveda. Cp. f. i. Rgv. 2, 18, 5 चत्वारिंश्राता हरिभिः with Rgv. 5, 18, 5 ये मे पञ्चाश्रातं द्वुरश्चानाम्.

Rem. 2. In epic poetry one meets occasionally with a plural of the decades instead of the singular. Nala 26, 2 पञ्चाश्राद्धिहैः (with fifty horses) instead of पञ्चाश्राता हैः.

On the other hand, a singular of the substantive construed with श्रात and सहस्र occurs now and then, as Hariv. 1823 सहस्रेण ब्राहुपा [instead of ब्राहुभिः or ब्राहूनाम्], Bhāg. Pur. 4, 29, 24 वर्षं श्रातम्¹).

295. Multiples of विंशति and the rest are denoted by putting them in the plural. R. 2, 31, 22 कोसल्या विमृयादार्यं सहस्रान्मद्विद्वानपि (the princess Kausalyā might entertain even thousands of men such as I am²); R 3, 53, 24 राज्ञासा निहता येन सहस्राणि चतुर्दश (by whom fourteen thousand Rāxasas have been killed); M. 11, 221 यिएउनां तिस्रो अश्रीतीः.... मासेनाश्रान्म (eating in a month 3 \times 80 balls); Mhbh. 13, 103, 14 गृष्णीर्नां श्रातानि³); — Panc. 253 प्रयत्नश्रौरपि (even by hundreds of endeavours); Mhbh. 9, 8, 41 दशा चाप्त्वसहस्राणि (and ten thousand horse); Kathās. 35, 96 नव काञ्चनकोटीश्च विप्रेभ्यः प्रतिपाद्य शः.... तपस्तेषे.

296. Numbers, given approximately, are expressed by such compounds as आसत्रविंशाः (nearly twenty), अद्वार-^{P. 2, 2,} त्रिंशाः (not far from thirty), उपदशाः (almost ten), अधिकचत्वारिंशाः (more than forty).

»Two or three“ is द्वित्राणि, »three or four“ त्रिचतुराणि, »five or six“ पञ्चाणि. Comp. Daç. 94 the compound adverb द्वित्रिचतुरम् »twice, three-, four times.“

1) Another singular idiom occurs R. 1, 18, 8 क्षत्रुनां षट् नमत्ययुः (the six seasons passed), as if षट् meant »a hexad,“ not »six.“ Cp. *Verz. der Berliner Sanskrithandschriften*, n°. 834.

2) सहस्र is masc. or neuter. See the *gāṇa* अश्वर्चादि on P. 2, 4, 31.

3) An irregular plural is Kām. 15, 11 तुरङ्गमानां परिकल्पितानाम्⁴को गजः षष्ठिश्रातानि हन्ति instead of either षष्ठिश्रातम् or षष्ठिं श्रातानि.

297. Note the use of the words द्वयम् and त्रयम्, or द्वितयम् and त्रितयम् = »couple” and »triad;” »tetrad” is चतुष्यम्. They are often the last members of compounds. M. 2, 76 वेदत्रयम् (the three Vedas), Utt. III, p. 37 ततः प्रविश्रति नदीद्यं तमसा मरुला च.

298. Putting अपि after a cardinal expresses the completeness of the number. So द्वावपि „both of them,” त्रयोऽपि and „all three of them.” One says even सर्वेःपि, सकला अपि etc. = सर्वः „all of them.” Bhoj. 91 बहुभिः कपिभिर्जन्मूलानि सर्वाण्यपि चालितानि.

299. Cardinals may often be the latter members of compounds, see **294** and **296**.

When former members, they may make up with their latter members the so-called **dvigus**. This term is applied to two different kinds of compounds, viz. 1. the collective compounds, made up of a cardinal + a noun subst., and employed in a collective sense; they must be of the neuter gender, as चतुष्यम् (juncture of four roads), but themes in °अ may be feminines in °ई as well as neuters in °अम्, as त्रिलोकम् or त्रिलोकी (the P. 2, 1, 23 three worlds); 2 compound adjectives, which rank with the bahuvrīhis, but the notion inherent to which is not that of „possession,” but some other. So the word द्विगु इ itself, meaning „bought for [having the value P. 2, 1, 52. of] two cows.” Ait. Br. 1, 1, 6 एकादशकपालः पुरोडाशः (a cake dressed on eight plates).

Beside this special use, the cardinals may be parts of the general tatpurushas and bahuvrīhis, especially the latter. Such bahuvrīhis as दशास्यः (having ten faces), विंशतिब्राह्मः (with twenty arms), are, in practice, by

far more frequent than the adjectival dvigus. Yājñ. 2, 125 चतुस्त्रिद्वयेकमागा: स्युर्वर्णांशो ब्राह्मणात्मजाः (the sons of a brahman *own* according to the caste [of their mother] four, three, two and one portions), Pat. I, p. 62 त्रिपदोऽयं बहुव्रीहिः (this bahuvrīhi *is* of three elements).

300. *Ordinal nouns of number*, when latter members of a bahuvrīhi, are of course used as substantives (cp. 224 R. 1). So R. 2, 40, 17 सीतातृतीयानाऽर्द्धान्दुष्टा (after seeing them mounted, having Sītā as the *third*, that is: them two with Sītā). — Note the phrase आत्मतत्तीयः (himself with two others), आत्मपक्षाः (himself with four others) and the like, cp. Greek $\alphaὐτὸς$ $\tauρίτος$ ($\piέμπτος$). An instance of the same phrase, but in analytic form, may be Mahāv. IV, p. 74 आत्मना तृतीयेन गन्तव्यमित्यम्बाया आदेशः. — As to ^०द्वितीय almost = »with" cp. 58 R.

301. *Fractions* are expressed, as with us, by ordinal numbers, *either* accompanied by some word meaning »part," as in the proverbial phrase कलां नाहति षोडशोम् (see f. i. Panc. II, 61, M. 2, 86), Ragh. 2, 66 उपमेकुं षष्ठांशसमुद्धर्वः (to enjoy the sixth part of the earth), *or* put alone, when substantives of the neuter gender M 8, 398 ततो किंश्च नृपो हरेत् (the king must take the twentieth part of it).

Moreover, they may be denoted also by compounds made up of a cardinal number + such a word as माता, अंशः etc. M. 8, 140 अश्रीतिपां गृह्णेयात् (he may take $1/80$); ibid. 304 धर्मषत्तमाः (a sixth part of the virtue); Kumāras. 5, 57 त्रिभागांशेषात् निशासु (when but a third part of the night is left); Varāh. Brh. 53, 25 दत्तांशः = $\frac{1}{5}$ 1).

Very common are अर्धम् = $\frac{1}{2}$ and पादः = $\frac{1}{4}$. They are substantives and accordingly construed with a genitive, but often also compounded. Note such turns as Bhoj. 48 सपादप्रातं गजेन्द्राः (125 tall

1) This mode of designating fractions is however not free from ambiguity, as त्रिभाग may denote also »three parts." See Mallin. on Kumāras. 5, 57. Nor are compounds, beginning with अर्ध° always exempt from it. So f. i. अर्धशत्तम् may be = half a hundred that is 50, or = a hundred + half of it, that is 150. R. 2, 34, 13 अर्धसप्तप्रताः is explained in the Petr. Dict., as being 750, but GORRESIO is right in accepting it = 350.

elephants, lit. a hundred + a fourth of it), R. 2, 39, 36 अर्धसप्तशताः प्रमदाः = half seven-hundred women, that is 350. Rāj. 1, 286 तत्सूनु-स्थिंश्चातं सार्थं वर्षणामन्वशाम्हौम् (— reigned 45 years —). Such numbers as $1\frac{1}{2}$, $2\frac{1}{2}$ etc. are signified by the compounds अर्धद्वितीय, अर्धतृतीय etc., that are adjectives and bahuvrīhis, literally meaning »the second, third etc. being [but] half“¹⁾. M. 4, 95 गुरुकङ्कान्दांस्यद्यगीतै मासात्प्रिपो अर्धपङ्कगान् (for $4\frac{1}{2}$ month a brahman must study the vedic texts). »One and a half“ is also अर्धार्थम् [literally = »with a half more“], as अर्धार्थतम् = 150.

Rem. How the interest of money is denoted, may appear from this passage of Manu (8, 142); द्विकं त्रिकं चतुर्कं च पञ्चकं च शतं सम्। मासस्य वृद्धिं गृह्णीयादपात्तिमनुपूर्वज्ञः (he may take 2, 3, 4 and $5\frac{1}{2}$ a month according to the caste).

302. By being repeated, cardinals or ordinals acquire a distributive meaning, see **252**, 3°. Panc. 194 त्रिमित्रिमिर्गुप्तचरैः = *per ternos speculatores*, Vār. Yog. 2, 35 पञ्चमे पञ्चमे अहि (every fifth day). The same duty may be done by adverbs in °पा, especially by बहुपा:, शतपा:, सहस्रपा: »by hundreds, by thousands,“ also »in hundred, thousand ways, manifold“, गणपा: (by crowds), f. i. Cat. Br. 14, 4, 2, 24, etc.

The proper employment of the adverbs in °पा is to indicate a real division of a whole into so and so many parts. M. 7, 173 द्विधा बलं कृत्वा (divided his forces in two parts), Kathās. 106, 133 तदा ते प्रतिधा मूर्धि विद्विष्यति (— into a hundred pieces).

Our adjectives in — *fold*, etc. are represented in Sanskrit by compounds in °गुण — see the dictionary — as द्विगुण (twofold, double), त्रिगुण, चतुर्गुण, सहस्रगुण. The standard of comparison is here of course put in the ablative, ep. 106 R. 2.

1) On this subject see the disputation of Patanjali I, p. 426 who, as is often the case, rather obscures than illustrates the subject which he treats.

SECTION IV.

SYNTAX OF THE VERBS.

CHAPT. I. General remarks Kinds of verbs.

Auxiliaries. Periphrase of verbs.

303. The verbal flection, which plays a prominent part in Syntax of the verb books on Sanskrit Grammar, has not that paramount character in Sanskrit Syntax, at least within the limits of the classic dialect. In days of old, the full value and the different properties of the rich store of the various verbal forms were generally much better understood and more skilfully displayed in literature, than in and after the classic period. The history of the syntax of the Sanskrit verb is a history of decay. Some verbal forms get wholly out of use, others become rare or are no more employed in their proper way. In this manner the conjunctive mood (लिंग) has been lost between the Vedic Period and Pāṇini, and in post-Pāṇinean times the differences between the past tenses are disappearing, and upon the whole the tendency of substituting participles and verbal nouns for the finite verb — see 9; 14, 1°; 234 — is increasing. Similarly the faculty of expressing by means of mere flection, not only tenses, moods and voices, but also newly framed verbs: causatives, desideratives, intensives, denominatives, has been much impaired in practice, though it has never ceased to be recognised by theory. In fact, it is only the causatives that have retained their old elasticity and are still made of any verbal root, but the desideratives and denominatives are as a rule em-

ployed within a little circle of forms often recurring, and the intensives have almost fallen out of use.

304. The **causatives** are expressive of such actions, whose subject is not the agent, but he at whose prompting the agent acts, as **देवदत्तः कर्तुं कारयति** (N. N. gets the mat made). They are much used both in the active and in the passive voice. Their special construction has been dealt with in full (49—51).

On the middle voice of causatives see 318, espec. c.).

Rem. Occasionally the causatives are used without a causative meaning, as if they were primitives¹⁾. R. 1, 5, 9 पुरीमावासयामास (he inhabited the town); Prabodh. II, p. 43 वृत्तमध्यात्यसुर्यपति, here अव्यातयत् is quite synonymous with अहन्.

Panc. 168 किं मामुपालम्भयसि = उपालम्भसे, ibid. 257 मो मित्र क्रिमय चिर्केलायां समायातोऽसि। कस्यात्साहुऽन् नालापयसि [= नालपसि]. Thus often in the prâkârts. Sometimes the primitive and its causative are used promiscuously, as धर्ति and धारयति, both »to bear.“ Sometimes there is some idiomatic difference, as in the phrase राज्यं कारयति (to exercise the royal power), here the primitive is not used. Sometimes the primitive having got obsolete, the causative has been substituted for it, as विवाहयति (to wed) instead of the archaic विवहते; of which primitive it is only the participle व्युष्ट that is used in the classic dialect. In special cases refer to a dictionary.

305. The **desideratives** are expressive of the „wish of doing“ the action, which is denoted by the verbal root: **चिक्रीषति** P. 3, 1, 7.

= **कर्तुमिच्छति** (he wishes to do), **लिप्सते** (he wishes to obtain). Sometimes they simply denote the „being about:“ **पिपतिषति फलम्** (the fruit is about to fall). It is stated in express terms by native grammarians,

1) This employment of the causatives is termed by vernacular grammarians स्तार्थं पिच्.

that the employment of the desideratives is optional¹⁾ whereas the causatives cannot be periphrased. Accordingly, desideratives are less frequent in literature than causatives. They are not only met with when being finite verbs and participles, but also their derivatives in °आ (subst.) and °उ (adj.), which may be made from any desiderative, as चिकीर्षा (the wish of doing), चिकीर्षु (wishing to do).

Examples: Daç. 90 इयमर्तनिर्येज्ञा गुणेण्य एव स्वं योवन विचिक्रीष्टते कुल-
हीवृत्तमेवानुतिष्ठासति (she does not care for wealth, it is for virtues alone that she wishes to sell her charms and she is desirous of behaving herself like a respectable lady), ibid. 25 नदीयसहचरगणेन जियांस्यमानं भूसुरमेकमवलोक्य (as I perceived some brahman, whom the crowd of my attendants were about to kill), Kathâs. 29, 157 राजा ... मुमूर्षुव्याधिः (the king being about to die of illness).

306. The **intensives** are not frequent in literature. In the ^{Inten-}
brahmaṇas and in the great epic poems they are more to be met with than in younger texts. The participles of them seem to be more employed than the finite verbs.

Examples: Mhbh. 1, 90, 4 नरकं ते पतन्ति लालयमानाः, R. 2, 95, 10 पोष्यमानानपरान्पश्य. Kathâs. 81, 17 the glow of the sun at the hottest part of the day is thus described रुष हि संप्रति। देत्रीयते स्फुरद्धिष्ठिलाज्ञान्ते ऽङ्गनोपतिः. In Panc. V, p. 321 the ram, that flees into the stable, after having been driven away by the cook with a blazing stick, is called ताड्बल्यमानशरीरः.

307. Various classes of **denominatives** are explained by Pâṇini (3, 1, 8—21; 25; 27—30). Among these, some verbs are very common in literature, as आकर्षयति (to hear), मिश्रयति (to mix), प्रब्लयते (to cry), but they have nothing remarkable from a syntactic point of view, since the speaker uses them ready made and may use them even

1) P. 3, 1, 7 धातोः कर्मणः समानकर्तृकादिच्छायां वा sc. सन्, to be understood from s. 5. But in P. 3, 1, 26, which sûtra teaches the form and employment of the causatives, the particle of optionality is wanting.

without being aware of their etymology. The denominatives which concern us here, are those which one can frame by one's self, if wanted, such as पुत्रीयति intr. (he wishes a son), पुत्रोयति trans. (he treats as a son), प्रयेनायते काकः (the crow behaves as if he were a falcon) and the like. Examples of them are occasionally met with in literature. Panc. I, vs. 5 इह लोके हि धनिनां परोऽपि स्वर्गनाथते । स्वर्गनोऽपि दरिद्राणां सर्वदा दुर्जनायते (here on earth even non-relatives behave towards the wealthy, as if they were their kinsmen, but to the poor even their own family are rather bad), Kād. I, p. 30 सर्वमेव देवीभिः स्यां कर्तलोपनीयमानमृतायते (everything which is given [to me] by the queen herself in her own hand, is as ambrosia), Bhoj. 61 सोमनाथेन त्वदृहभिन्नपाय मयि कल्पद्रुमायितम् (Somanātha.... has become a cornucopiae to me).

Incho-
-atives
and
Factiti-
ves.

Some of those in °आयते convey the notion of coming into some
state out of another quite opposite, as भृशायते (to become frequent
[after having been infrequent]), दुर्मनायते (to grow sorry), प्रीयायते,
मन्दायते. But the number of these *inchoatives* is limited, see Kāc.
on P. 3, 1, 12. — Cp. 308.

308. **Inchoatives** may be made of any noun, by com-
pounding it in a special manner with the verb भृ
(WHITNEY § 1094), as भृशीभवति (to become frequent),
शुक्रीभवति (to become white). The same compounds,
when made up with the verb कृ, signify „to bring some-
thing into a state, the reverse of that, in which it
was before¹⁾“ as शुक्रीकरोति (to make white), कृष्णो-
करोति (to make black). These inchoatives are very
common. Some of them have got some special meaning,
as स्वीकृ (to get possession of), अङ्गीकृ (to allow), क्राडोकृ
(to embrace) see f. i. Nāgān. IV, p. 62.

1) Kāc. on P. 5, 4, 50 अशुक्रः शुक्रः संपद्यते शुक्रीभवति । तं करोति शुक्रीकरोति.

Examples: Daç. 59 सकलमेव कन्यान्तःपुरामाकुलीभूत्, Çâk. II कृत्यो-र्भिन्नदेशात्वाद् द्वैधीभवति मे मनः; — Prabodh. II, p. 42 Krodha says अन्धी-करोमि भुवनं बधिरैकरोमि (I make the world blind and deaf), Mrçch. VIII, p. 256 दुष्करं विषमोषधीकर्तुम् (it is difficult to change poison into medicine).

Rem. Pânini allows even inchoatives, made with the verb अस्ति. From the examples given by Kâç. it is likely, they do exist only in the optative: प्रुक्षीस्यात्. As far as I know, instances are not found in literature.

309. Another mode of making inchoatives is putting the suffix °सात् P. 5, 4, 52 to the noun and adding भवति, resp. करोति. This class is, however, limited to substantives, for the suffix °सात् expresses the complete transition of one thing into another, as अग्निसात्वति (it vanishes in fire), भस्मसात्करोति (he lays in ashes). According to 308 one may say likewise अग्नीभवति, अग्नीकरोति, अग्नीस्यात्, etc. — Mhbh. 1, 33, 7 स तूर्णं भस्मसात्वते, Kathâs. 5, 100 राजा हतं निशम्य त्वामुपकोशाग्निसाद्वपुः। अकरोत्.

Rem. 1. In the case of partial transformation one likewise uses P. 5, 4, 53. °सात् करोति, भवति and also °सात् संपदते f. i. अस्यां सेनायामुत्पातेन सर्वं ग्राह्यमग्निसात्संपदते (in this army all weapons become fiery by a. miracle). See Kâç. on P. 5, 4, 53.

Rem. 2. The same idioms °सात् + करोति, भवति, संपदते may also P. 5, 4, 54. signify »to make —, resp. to become the property of:“ राजसाद् भवति (संपदते) »it becomes the king's.“ Kathâs. 38, 157 ब्राह्मणासाद्कृत वसति स्वाम् (she bestowed her estate on the brahmans), Panc. I, 224 परसात्कृता [दुहिता] (given into marriage).

Rem. 3. Panc. 45 °सात् is construed with the verb नो. It is written there [देवा] मा भस्मसात्मयन्तु.

309. The upasarga प्र° prefixed to the verb has sometimes the power of denoting the beginning of the action. Kâç. on P. 1, 2, 21 प्रयोतितः or प्रगुतितः (he commenced to shine), Panc. I, 195 हसन्तं प्रहसन्त्येता रुदन्तं प्ररुदन्त्यपि (if he laughs, they begin to smile at him, if he weeps, they shed tears).

310. Periphrase of verbs by means of a general verb *to do* with an object denoting the special action meant, is

Peri-phrase of verbs. not uncommon. It is chiefly कृ that is used for this purpose. So कथां करोति = कथयति, नादं करोति = नदति, अध्ययनं करोति = अधोति, प्रसाधनं करोति (to make one's toilet). In the same way the verbs, expressive of *being*, *becoming* etc. are employed for representing nominal predicates. Of the kind are भवति, अस्ति, वर्तते, तिष्ठति, संपन्नते and the like, cp. 3 and 4. It is proper to call them **auxiliaries**. But the same appellation should be shared by कृ which, in reality, is the causative of the former ones: ग्रन्थः शिथिलो भवति —, संपन्नते (the knot is —, gets loose), ग्रन्थं शिथिलं करोति (he loosens the knot).

Examples: 1. of कृ and its synonyms. Çāk. I एष मृगो विप्रकृष्टः संवृत्तः (this deer has got out of reach), Panc. 51 किमेवं त्वमकस्माद्विचेतनः संज्ञातः (why did you swoon thus on a sudden?), Nala 9, 19 त इमे श्राकुना भूत्वा वासोऽप्यपहरन्ति मे (they, having turned birds, bereave me even of my garment).

2. of कृ. — Çāk. I कथमिदानोमात्मानं निवेदयामि कथं वात्मनः परिहारं करोमि (— or shall I conceal myself?), R. 3, 25, 25 आर्तस्वरं चक्रुः.... निशाचरः, Kumāras. 1, 48 कुर्यादलिप्रियतं शिथिलं चमर्यः (the female yaks would abate of their pride on account of their tails), ibid. 4, 41 अभिलाषमुदीरितेन्द्रियः स्वसुतायामकरोत्प्रजापतिः, Panc. 58 Vishnu says कौलिकशरीरे प्रवेशं करिष्यामि [= प्रवेश्यामि]. Kathās. 27, 160 आनाययत्स तौ पुरुषैः.... बद्धौ चकार च [= बन्धयामास च]. Çāk. on Ch. Up. p. 71 explains वदामः by वारं कुर्मः. And so on.

Rem. Other verbs of similar, though less frequent and more limited employment, are ददाति, दधाति, बहति, बध्नाति. One says कर्ण दा »to listen,« हस्तालं दा »to clap hands,« अर्गलं दा »to bolt the door,« कृत्तिं वहु »to behave« (cp. R. 2, 12, 8) and the like. Víkr. II, p. 38 नोपबनलतासु.... चकुर्बध्नाति धृतिम् ([your] eye does not rest on the creepers in the garden); Mhbh. 1, 74, 101 कपटं न बोद्धुं त्वमि-

हार्वसि (you ought not to use deceit); Hariv. 531 नारायणो दथे निदां ब्राह्मं वर्जसहस्रकम् (Nar. was asleep —), Ragh. 2, 7 राजलक्ष्मीं दधानः; Mudr. IV, p. 137 अमात्यराज्ञसश्चापाक्ये बद्धैः (R. is at enmity with C.); Daq. 19 महदाश्र्यं बिभ्राणः (being much astonished). And so on.

311. The verb substantive has been dealt with in the opening of **अस्ति** this book (2 and 3). Here some remarks may be added: and its employ-
ment.

1. The negation put to नवति or अस्ति may signify »not to exist at all, to be lost or dead.” Mudr. VI, p. 197 येण प्रसादादिदमासोत्त एव न सन्ति (those, by whose favor I enjoyed all that glory, are now dead); R. 3, 31, 31 सीताया रहितो रामो न.... भविष्यति. Even the mere negation without verb may have this meaning. R. 3, 41, 19 Mārīca dissuades Rāvana from carrying off Sītā, saying आनयिष्यसि चेत्सी-तामाश्रमासहितो मया। नैव त्वयपि नाहं कै नैव लङ्घा न राज्ञसाः.

2. अस्ति, the 3^d pers. of the present, may be used almost as a particle in the beginning of tales and the like.¹⁾ It is then the very first word. Kathās. 1, 27 Cīva begins to tell a story: अस्ति मामौक्तिं पूर्वं ब्रह्मा नारायणस्तथा.... हिमवत्पादमूलमवाप्तु, here अस्ति may be rendered by »well.”²⁾ Sometimes it has the force of »it happens that,” as Pat. I, p. 48 अस्ति पुनः कृचिदन्यत्रायपवादे प्रतिषिद्ध उत्सर्गोऽपि न भवति (but it happens also elsewhere that —), ibid. p. 444 अथग्निहोत्रप्रावृद्धस्येव व्योतिषिवर्तते.... अस्ति हविषिवर्तते.

3. अस्ति, the first person, is now and then used instead of अहम्. See Petr. Dict. I, p. 536 s. v. अस् 6). — Daq. 158 सोऽहमस्मि सुहृ-त्साधारणामपाकारप्युः सुहेषु.... महान्तमुत्सवसमात्मालोकयम्, here अहमस्मि seems to be quite the same as अहम्. Likewise असि and त्वयसि may

1) Cp. the *imperatives* अस्तु and भवतु, which are used to express the necessity or suitableness of yielding to some outward circumstance, like Greek *εἰλ.* But the *present* अस्ति represents, that the request of him who wishes the tale to be told, is actually complied with.

2) The frequent employment of this idiom may be inferred from this. In the *Pancatantra* ed. Jīvānanda there are 71 numbered tales. Of them, 45 begin with अस्ति, and though in most of them no finite verb is found in the first sentence — in 14 cases there is — yet in the great majority, if not in all, अस्ति is not necessary for the understanding. But in all of them, the tale is told at the request of somebody, likewise in the two passages from the *Kathāsaritsāgara*, quoted by the Petr. Dict., viz. 1, 27 and 22, 56.

be occasionally used = त्वम्, as is mentioned by Vāmana; see *Vāma-na's Stilregeln* by CAPPELLER, *Gabdaçuddhi* s. 12.

312. कृ, भू and अस् are also auxiliaries in another sense, in as far as they help to form periphrastic tenses, as the periphrastic perfect (333), the future in तृ, the durative (378), etc. The same may be said of some others as तिष्ठति, वर्तते, आस्ते, when signifying the durative, see 378.

313. ^{Tmesis.} The ancient dialect had the faculty of severing preposition and verb in compound verbs, the so-called tmesis¹⁾. The sacred texts from the mantras up to the sūtras abound in examples. The greatest freedom is of course found in the sanhitās. Ait. Br. 1, 21, 7 उपाच्चिनोः प्रियं धाम गच्छति = अप्चिनोः प्रि॒ धा॑ उपाच्चति, Ch. Up. 5, 3, 1 कुमारानु व्याप्तिपत्तिः = कु॑ अन्व्याप्तिः पत्ति, Āpast. 1, 25, 10 एते त्रिभिर्बर्षे रूप पायं नुहन्ते. Classic Sanskrit has lost this faculty²⁾.

CHAPT. II. On voices.

314. The Sanskrit verb has three voices: the active (परस्मै-पदम्), the medial (आत्मनेपदम्) and the passive. Of these, the active is formally different from the other two, but the medial and passive voices have many forms in common. The perfect चक्रे may be = „he made [for himself]” as well as „he was made,” the future धरिष्यते is either „he will bear [for himself]” or „he will be

1) P. 1, 4, 80—82 ते प्रायातोः। इन्द्रसि परेऽपि। व्यवहिताश्च »these [viz. the *upasargas* and *gatis*] are put before the root; but in sacred texts (*chandas*) also behind and separated from it by other words.“

2) Perhaps something like a remnant of the antique tmesis may occasionally be met with. In my notes, I find two passages regarding us here: Mudr. I, p. 20 तं गच्छन्त्यनु and R. 2, 9, 28 सोऽर्था न त्वा क्रमेदति.

borne. ')" But in the present and its system (present, imperfect, potential or optative, imperative, participle of the present) each voice has a different formal expression, कुरुते etc. serving exclusively for the medium but क्रियते again having exclusively a passive meaning.

315. The participle in °त may have a passive, an intransitive and a transitive meaning, as will be shown afterwards. See 360.

Passive aorist Apart from the system of the present, it is but one in °इ single form, viz. the 3^d pers. of the sing. of the aorist — as and the tenses derived from it. **अकारि, अस्तावि** — which exclusively serves for the passive.

Rem. At the outset even this aorist in °इ was a medial tense.

See WHITNEY § 845 and DELBRÜCK *Altind. Tempuslehre* p. 53 अचेति, p. 54 अद्भिः etc. Pāṇini teaches an intransitive employment for अपादि (has arisen, — come forth), अटोपि (has shone), अजनि (was born), अबोधि (has awaked), अपूर्ति (has grown full), अतायि (has extended), अप्यायि (has grown big). In classic literature अपादि is not rare. Kathās. 42, 134 रक्षो व्यपादि तत् (the giant died).

316. From this 3^d person in °इ, however, it is allowed to derive several passive tenses of all such roots, as end in a vowel, moreover of ग्रह्, दूष् and हन्, see WHITNEY § 998 d. So f. i. दृच्छते, the

1) Cp. f. i. Mhbh. 1, 159, 6 the future परित्रास्ये (I shall rescue) with Daç. 96 परित्रास्येते (those two will be rescued) or Mhbh. 1, 188, 18 जगृहे चार्ज्ञो धनुः (and Arjuna took the bow) with Kathās. 71, 34 स तया कण्ठे जगृहे (he was embraced by her). It would be an interesting subject-matter for inquiry to draw a statistical account of the common forms of the *ātmanepadam* with respect to their being used with a medial and with a passive meaning. It seems, indeed, that of several verbs these forms, especially the perfect, have the tendency of conveying exclusively a medial meaning, whereas some others seem to be exclusively passives. Before, however, such an account from standard authors will have been made, it would be premature to state something with certainty on this head.

common future *ātman*. of दृष्टि, may sometimes have a passive meaning, sometimes it is medial, but the future दृश्यते — derived from अदृश्यते — cannot be used except in a passive sense. In practice, these tenses of an exclusively passive meaning seem to be very rare. Daç. 132 मन्त्रिणाहम्-यथायिति (I was addressed by the minister), ibid. 133 करापि दिव्याकार्या कन्यापोपस्थायिति.

317. The difference between the active voice and the medial is for the greater part only a formal one, at least in the classic language. Many verbs are used in the *parasmaipadam*, but not in the *ātmanepadam*, and inversely. The special rules, given for this by grammar (P. 1, 3, 17 sqq.), do not belong to Syntax. Even if the same root is employed in both voices, it is not always difference of meaning, that discriminates them; in poetry, for inst., particularly in epic poetry, an other voice than the legitimate one is often admissible for metrical reasons.

Compare the fact, that sometimes the same verb is a *parasmaip*. in one tense and an *ātmanep*. in another. So मियते (he dies), but the future is मरिष्यति.

318. Nevertheless, the original difference between active and medial is not lost. Not only the grammarians, who have invented the terms *parasmai padam* and *ātmane padam*, but the language itself shows, it is well aware of it. Several verbs may be employed in both voices in this way, that one avails one's self of the medial P. 1, 3, especially to denote „the fruit of the action being for the subject,” f. i. देवदत्तः पचते „N. N. cooks for himself,” but पचाति, when it is to be told, he cooks for others. Of the causatives the medial voice serves always for that purpose: कठं कारयते „he orders a mat to be made P. 1, 3, 74. for his own behalf.”

Proper sphere of the tions may be made. The action may be done *a.)* by the subject himself in his own behalf, as *Āpast.* 1, 25, 10

एते त्रिभिर्वर्षेण पापं नुद्दते (they remove the sin from themselves —), *b.)* by order of the subject, likewise for himself; of the kind is the medium of यज्. यजते is said of the patron, who makes the priests officiate for himself and who obtains the fruit of the sacrifice, whereas the officiating priests यजन्ति, *c.)* so that the same person is both subject and object, as *Ch. Up.* 4, 4, 2 सत्यकाम

एव जाबालो ब्रवीथा: (you must name yourself —). Compare with *a.)* such Greek medial verbs as πορίζομαι „I acquire for myself,” with *b.)* such as παιδεύομαι τὸν γιδν „I have my son instructed,” with *c.)* such as καλύπτομαι „I wrap myself.” Those in *c.)* are mere reflexives.

Instances of medial meaning conveyed by medial forms seem to be found especially in the older texts, yet they are not wanting in the classic literature.

a.) Pär. 1, 4, 12 a marriage-mantra contains the words परिधत्त्व वासः (put on the garment [yourself]), for परिधेहि would mean »put it on another;” Ait. Br. 2, 11, 1 देवा वै यज्ञमतन्वत [for their own benefit]; Kathās. 42, 201 अरूपाति कामाति ते विद्याध्रुकन्यका (she chose him [for her husband]) and in this meaning regularly तृणुते, f. i. Kumāras. 6, 78; R. 1, 61, 21 राजपुत्र नयत्व माम् (prince, take me with you); Kathās. 25, 232 — the king, being presented with a golden lotus, puts it into a silver vase, and says: I would I had another similar lotus to put it into the other silver vase — आस्थापयिष्ये चासुमिन्द्रितीये कलशेऽपि तत्; — Pat. I, p. 281 उत्तेपते पापी (he warms his hands), ibid. p. 282 आयच्छते पापी (he stretches his hands); — Panc. 64 राज्ञोऽन्तः पुरं तल्लक्षीडां कुरुते (the king’s zenana are sporting in the water); Mhbh. 1, 175, 33 सा गौ..... विश्वामित्रस्य तत्सैन्यं व्यद्रावयत् सर्वशः.

b.) R. 2, 4, 22 Daçaratha says to his son Rāma तत्र पुष्येऽभिविज्ञस्व

(have yourself anointed —), and so always with this verb;

c.) अप्त. 1, 6, 3 न चैनमभिप्रार्थयेत् (he shall not stretch out [his feet] towards him); Mhbh. 1, 121, 31 दर्शयस्व नरव्याघ् (show yourself, gallant prince); R. 1, 75, 3 महसुःः पूर्यस्व ग्रे॒पौ॒क् स्वबलं दर्शयस्व च.

Rem. 1. If a reflexive pronoun be added, one may use the active as well as the medial voice.

Rem. 2. P. 1, 3, 68 teaches the use of the medial causatives मीष्ये and विस्माये when meaning: »I cause [you] to fear (wonder at) myself,“ whereas the regular forms भाव्यति, विस्मायति have no reflexive meaning.

Rem. 3. Reciprocity may be denoted by compound verbs beginning by व्यति० These must be generally medial verbs. See P. 1, 3, 14—16 and Pat. I, p. 277.

319. The passive voice is much used in Sanskrit both P. 3, 1,
Passive voice. personally and impersonally, as has been pointed out 87.

7 and 8.

Moreover it serves to signify such intransitive actions as *the rice boils, the wood splits* पच्यते ओदनम्। भिघ्यते काष्ठम्¹), whereas „I boil the rice, I split the wood“ is expressed by the active voice ओदनं पचामि। काष्ठं भिन्नामि²). Pat. II, p. 14 कूलस्य पिपतिष्ठतो लोष्टः शीर्षन्ते (from a river-bank, which is about to give way, lumps of earth are breaking off), Kumāras. 4, 5 न विद्धीर्य (v. a. my heart does not break), Kathās. 25, 45 वहनं समाप्त्यत (the vessel burst), Cat. Br. 1, 5, 4, 5 प वनस्पतीनां फलानि मुच्यन्ते (the fruits fall down from the trees). Of the kind are दृश्यते (to appear, to seem), उपचोयते (to increase), अपचोयते (to decrease), युज्यते (to suit, to be fit) and the like.

1) The passive, when personal, is styled कर्मणि (expressive of the object), when impersonal, भावे (express. of the state), see P. 1, 3, 18; 3, 1, 67. When having an intransitive or reflexive meaning, it is styled कर्मकर्त्तरि (express. of both subject and object).

2) Yet one likewise says f. i. साधु स्थाली पचति (the pot boils well), cp. Kāç. on P. 3, 1, 87.

Rem. 1. It is not allowed, however, to use that intransitive P. 3, 1, passive of all verbs. Pāṇini excepts the roots तुह्, सु and नम्. One says दुधे - not दुधते - गौः स्वयमेव, नमते - not नम्यते - दृप्तः स्वयमेव »the cow is milking; the stick bends.” Patanjali extends the exception to others, especially to all causatives, and mentions a vārttika of the Bhāradvājīyas which enumerates even a larger list of exceptions. This statement of the Bhāradvājīyas has been accepted by the Kāśikā. At all events, this much is certain, that of several verbs the medial voice has also an intrans. meaning. A concurrence of medial and passive is taught by P. 3, 1, 62 and 63 for the aorist of roots ending in a vowel and also of तुह्; with intransitive meaning it may be said अकारि or अकृत, अदोहि and अदुध, f. i. अकारि or अकृत कर्तः स्वयमेव.

On the other hand, the pure reflexive — 318 c) — is occasionally expressed by a passive; especially मुच्यते »to release one's self.” R. 3, 69, 39 परिमुच्यते राघव.

Rem. 2. Note the idiom तयते तपस्तापसः, a passive with etymo. P. 3, 1, 89. logical object. See f. i. M. 2, 167.

320. Intransitives are often expressed also by the verbs of the so-called *fourth* class of conjugation, which chiefly comprises roots with intransitive meaning, as कृधति, कृष्यति, सिध्यति, भ्रश्यति. For the rest, intransitive meaning is by no means restricted to a special set of forms and may be conveyed by any. So f. i. स्वप् „to sleep” is formally an active स्वप्यति, शो „to lie” a medial शेति, मृ „to die” a passive मियते.

The difference of accentuation which exists between the verbs of the 4th class and the passives, must not blind us to the incontestable fact of their close connection. At the outset, there is likely to have been one conjugation in °यति °यते with intransitive function, whence both the 4th class and the passive have sprung. Nor is it possible, even in accentuated texts, to draw everywhere with accuracy the boundary-line between them, see WHITNEY § 761,

especially *b.*) and *c.*) and 762, cp. also the rule of P. 6, 1, 195. — The old language, especially the dialect of the Mahâbhârata, affords many instances of passive forms with the endings of the parasmaipadam, even with passive meaning. See f. i. Mhbh. 1, 24, 15; 38, 13; 51, 9; 102, 23; Nala 20, 31 etc.¹⁾.

CHAP. III. Tenses and moods.

321. The Sanskrit finite verb comprises the following tenses and moods: 1. the *present* (लद्ध), 2. the *imperfect* (लड्ड), 3. the *perfect* (लिड्ड), 4. the *aorist* (लुड्ड), 5. and 6. the *future* in स्यति (लृड्ड) and the *periphrastic future* (लुड्ड), 7. the *imperative* (लोड्ड), 8. the *potential* or *optative* (लिड्ड), 9. the *precative* (लिङ्गाशिषि), 10. the *conditional* (लृड्ड). To them we must add for the archaic dialect the *conjunctive* (लैड्ड), for the classic language the *participles* in त and तवन्त्, as far as they do duty for finite verbs. Of these, 1—6 and the said participles constitute that, which we are wont to call „the indicative mood;” the other moods are represented by 7—10 and by the लैड्ड.

Vernacular grammar makes no distinction between tenses and moods, which is, indeed, less developed in Sanskrit, than it is in Latin and Greek.²⁾

1) P. 3, 1, 90 mentions two roots, which are verbs of the 4th class, parasmaipada, when being used as intransitive-reflexives, whereas they are otherwise conjugated, when transitives. But Pânini expressly states that the eastern grammarians teach so, the passive of them may, therefore, be also employed, f.i. कुञ्जति or कुञ्जते पादः स्वयमेव (the foot strikes), रुद्यति or रुद्यते वस्त्रं स्वयमेव (the garment is dying). Utt. V, p. 102 नेत्रे स्वयं रुद्यते.

2) In Pânini's grammar the 10 or 11 tenses and moods form *one* category,

322. Of the tenses, which constitute the indicative mood, the present is represented by *one*, the future by *two*, the past by *four* (aorist, imperfect, perfect, participles). Of the two futures, that in स्यति is the general exponent of the future. Likewise the aorist and the participles are the general exponents of the past. The other past tenses and the other future have but a limited sphere of employment. We may remark that those limits are quite different from what one would expect judging from the names, by which Sanskrit tenses have been termed by European scholars. Sanskrit imperfect and perfect have nothing in common with their cognominal tenses in Latin or French or Greek, and the difference f. i. between the employment of Skr. लेखितास्मि and लेखिष्यामि can in no way be compared with that which exists between Lat. *scripturus sum* and *scribam*.

Rem. Sanskrit makes no distinction between absolute and relative tenses. Hence, if one wants to denote what *was* about to be done in the past¹⁾, one employs the same tense which is expressive of what *is* about to be done now, viz. the future. Similarly, the same past tenses, which signify that which *is* accomplished *now*, may serve also for the expression of the action, which *will be* accomplished at some future point of time. Nâgân. III, p. 55 यिये गच्छ त्वमात्मनो गृहमहमपि भित्राकसु दृष्टा त्वरितमागत एव, here the past tense आगतः has the value of the so-called *futurum exactum* of Latin, *ego advenero*.

For this reason too, the present does also duty for the durative of the past (327) and the past tenses are also significative of the remote past (339).

but do not bear a common appellation. The *Kâtantra* names them विभक्ति, by the same term which is used for the »cases« of the nouns. See Kât. 3, 1, 11—34 with commentary.

1) This was at the outset the duty of the so-called conditional, but in classic Sanskrit this employment having fallen out of use, it is the future that is to express *scripturus eram* as well as *scripturus sum*. Cp. 347 R.

PRESENT. (तद्).

323. The present tense is in Sanskrit what it is everywhere, the expression of facts present or represented as such. The notion „present” has of course the utmost elasticity. It applies to any sphere of time of which ourselves are the centre and it may have as small or as great a periphery as possible. Accordingly, facts which are represented as happening always and everywhere are put in the present. It is superfluous to illustrate this by examples.

324. Further, the present may denote a near past or a near future.

1. The present denoting a near future may be compared with such phrases as: I am going on a journey next week, instead of: I shall go. So कदा भुड़ते=कदा भोक्यते, etc.

Bhoj. 42 यदि न गम्यते इवो राजसेवका अस्मान्निःसारयन्ति (if we do not go, the king's attendants will turn us out to-morrow), R. 3, 68, 13 क्षिप्रमेव विनश्यति (he will die soon), Panc. 143 धन्योऽहं यडवता सह तत्र कालं न यामि (I am happy, I shall pass the time there with you).

In subordinate sentences the present is very often employed in this manner, especially in final and consecutive clauses, as will be shown afterwards.

Rem. 1. Pāṇini gives a special rule concerning the present denoting the future with यावत् and पुरा. Example of यावत्: Panc. 286 एतौ यत्नेन रक्षणीयौ यावदहं समागच्छामि (— till I come back). As to पुरा, it may be 1. an adverb „erelong.” 2. a conjunction = Lat. *priusquam*. The rule holds good for both. Dag. 136 क्षिप्रोति च पुरा स कृत्यो भवन्तम् (and that ungrateful man will erelong kill you); R. 2, 116, 19 पुरा.... शारीरैमुपहिंसां तपस्त्विषु । दर्शयन्ति हि दुष्टास्ते त्यज्या

इममाश्रमम् (before those wicked beings inflict any corporal injury upon the ascets, we will leave this hermitage).

Rem. 2. Another consequence of its fitness for denoting a near future is exhibited by its doing duty for a conjunctive (356).

325. 2. *The present denoting a near past.* It may be said ^{P. 3, 3, 131.} अयमागच्छामि „I arrive” by one, who has just arrived.

Pre-
sent
denot-
ing a
near
past.

Utt. I, p. 3 धर्मसिनाद्विश्रान्ति वास्त्राहं नरेन्द्रः (the king has just retired from his seat of justice to his inner apartments). — Of this kind are the rules given by Pāṇini (3, 2, 120 and 121) for the employment of present and aorist in answers. If one asks »have you made the mat?”, the answer may be, when using न, न करोमि or न कर्त्ताम् »no, I have not,” or if an interrogation, »have I not?” Likewise with तु, अहं तु करोमि or, न कर्त्ताम्. But with न तु exclusively the present: न तु करोमि »indeed, I have.” 1).

Rem. Inversely, it may happen that a Sanskrit aorist is to be rendered by an English present, see note 1 on page 253 of this book.

236. Moreover, the present is often used in relating past actions. Then we may call it historical present. Properly it is distinguished by the particle स्म added, ^{P. 3, 2, 118 and 119.}

but स्म is occasionally wanting. Nala 3, 18 न तास्तं ग्राक्तवन्ति स्म व्याहर्तुमपि किञ्चन (they could not utter a single word to him), Kathās. 1, 33 इति वक्ति स्म पार्वतैः प्रत्युवाच ततो भागः (thus spoke Pārvatī, and Cīva answered), Panc. 201 a story ends thus: ग्राप्ताक्ष्य तदूदिनादार्थ्य सुखेन स्वेषु स्थानेषु तिष्ठन्ति स्म (and since that day the hares lived happily in their dwellings); — Kumāras. 3, 13 व्यादिष्यते भूधर-तामवेच्य कृष्णेन देहोद्धनाय शेषः (Cesha has been appointed —).

327. But the most common employment of the historical present is that of expressing facts when „going on.” As Sanskrit imperfect (लङ्) has not the character of a durative, like the imperfect in Latin and French, ^{par excellence.}

1) A vārttika, expounded and agreed to by Patanjali finds fault with this rule of Pāṇini क्रियास्तमाप्तैर्बिक्षितत्वात्. See Pat. II, p. 122.

अभरम् may be both a synonym of Latin *ferebam*, and of *tuli*'). But the present भरामि is by its nature a durative tense, and for this reason it is eminently adapted to signify the durative, even of the past. Of course, स्म may be added in that case (326), but it is not necessary and is generally wanting in the body of a narration. Accordingly, भरामि is often = Lat. *ferebam*.

Examples: Panc. 165 a new story begins in this manner अस्ति कस्मिं-श्चिद्धिष्ठाने सोमिलको नाम कौलिको वसति स्म (*habitabat*)। स च.... पार्थिवो-चितानि सदैव वस्त्राप्युत्पादयति (*is vestes conficiebat*)। परं तस्य.... न भोज्नाच्चादनाभ्यधिकं कथमर्यादमात्रं संपद्यते (*fiebat*); Ch. Up. 1, 2, 13 स ह नैषिषीयनामुदाता बभूव (*fuit*)। स ह सैम्यः कामानामागायति (*incantabat*); Mhbh. 1, 157, 5 निवेदयन्ति स्म तदा कुन्त्या भैर्ते सदा निश्चि (at that time they delivered the food begged to Kunti every night); Pat. I, p. 5 पुराकल्प एतदासीत्। संस्कारोत्तरकार्लं ब्राह्मणां व्याकरणं स्माधोयते (*discebant*)..... तद्यच्चेन तथा; Bhoj. 40 तदाप्रभृति न निद्राति न च भुङ्कते न केनचिद्दक्षिणि केवलमुद्दिग्नमनः स्थित्वा दिवानिशं प्रविलपति (from that time he did not sleep or take food or converse with anybody, but with a heavy mind he lamented night and day); Panc. 145 begins the story of some monk, who did inhabit (प्रतिवसति स्म) some monastery, his ordinary life is described by a set of present tenses without स्म (समाचृति.... स्वपिति.... समाज्ञापयति). — A past tense and the present may even be put close together. R. 2, 63, 14 Daçaratha relates to his queen देव्यनूडा त्वमवतो

1) In the brâhmanas the present with स्म, according to DELBRÜCK *Altindische Tempuslehre* p. 129, is always = Lat. imperfect, never = Lat. perfect: »Das Präsens mit sma steht im Sinne der Vergangenheit, jedoch — so viel ich sehe — nicht so dass damit ein einmaliges vergangenes Ereigniss bezeichnet würde. Vielmehr drückt das Präsens mit sma dasjenige aus, was sich öfters, besonders was sich gewohnheitsmässig ereignet hat.“

In the classic dialect, however, भरति स्म is both = *ferebat*, and = *tulit*. Plenty of instances may be drawn from classic literature. Only see the examples to P. 3, 2, 118; 119, and Kathâs. 1, 33 quoted 326.

युवराजो भवान्यहम् (at the time you were not married and I was heir-apparent).

Rem. Pāṇini especially mentions the freedom of employing the present instead of a past tense with पुरा (formerly, before). So Panc. 202 the crow says कस्मिंश्चद्वत्ते पुराहं वसामि. Here the present is used, but the aorist f. i. Kathās. 25, 74 पुराभूत्सुमहाविषः, the imperf. f. i. ibid. 24, 19 अभवतुरे..... पुरा राजा and Pat. I, p. 5 quoted above.

PAST TENSES.

328. In defining the employment of the past tenses one must distinguish between such past facts, as have not lost their actuality, and such as have, and therefore belong to history. The historical past may be expressed by any past tense, but the actual past not. In other terms, as a rule, English *he did* and *he had done* may be rendered by Sanskrit aorist, imperfect, perfect or the participle (कृतवान्, कृतमनेन), but English *he has done* only by the aorist or the participle, not by the imperfect or by the perfect.

I. For expressing the **historical past**, the four past tenses are used almost promiscuously, and the historical present (326, 327) may be added to them as a fifth.

Examples: Kathās. 24, 10 it is told, one asked (अपृच्छत् imperf.), vs. 11 the other replied (अवादीत् aor.), vs. 13 the former asked again (प्रच्छ प्रस्तुते) यदा तस्याप्राकन्वकुं दूतान्विससृजुस्तदा। ते च.... तस्मैवन् »as they could not tell it him [themselves], they sent messengers, who told him") is an other instance of aor., perf and imperf. used promiscuously and without the slightest difference of meaning. Panc. 276 we have this succession of facts: आह्यापो भायमिहितवान् (participle)..... इत्यभिधाय प्रायासीत् (aorist): अथ तस्यां पुष्पवारिकायां पञ्चर्गीतमुद्दिरयति (histor. pres. with durative meaning »was singing")। तच्छत्वा तयामिहितम् (partic.)..... पञ्चरब्रवीत् (imperf.) and so

Historical past expressed by any past tense.

on. In an other story Panc. 51, we have this succession of facts: a weaver and a cartwright dwelled (प्रतिवस्तः स्त) in the same town and lived always together (कालं नयतः). One day a great festival took place (संकुर्तः) and a procession, in the midst of which they beheld (दृष्टवन्तौ) a maiden of great beauty. On seeing her, the weaver fell in love with her and swooned (सहसा भूत्त्वे निपतात्). His friend the cartwright got him carried home (स्वगृहमानययत्) and by proper treatment he soon recovered (सचेतनो बभूव). — Upon the whole, there seems to be a tendency to alternate the past tenses in literary compositions.

329. Now, the **imperfect** and the **perfect** are restricted Imperfect and perfect are restricted to the expression of the historical past. They cannot be used except of such facts as have lost their actuality for the speaker¹). Both of them are only available for the historical past. They are to be rendered by our past tense, both अकरोत् and चकार being = „he did.”

Both of them are equally applied to facts, that have happened but once (Lat. *perfectum historicum*), and to actions repeated or continuous (Lat. *imperfectum*).²).

330. There is, however, a difference between the perfect and the imperfect. It is taught by Pāṇini in express terms, that the perfect (लिट्) is restricted to such facts as have not been witnessed by the speaker, and the practice of good authors is generally in accordance with this statement. It is somewhat uncommon to meet with a per-

1) This is meant by Pāṇini, when he teaches लिट् (and, as it stands under the same adhikāra, also लिट्) to be used अनद्यतने. P. 3, 2, 111.

2) Cp. Kathās. 24, 214 द्रूतान्विसस्तुत्तदा ते च तमबृक्त् = *nuntios miserunt*, iique ei dixerunt, with Mhbh. 1, 68, 9, which verse describes the happiness of the subjects of Dushyanta during his reign स्वथमै रेमिरे वर्णाः.... आसंश्वैवाकुतोभयाः = *hominum ordines suis quisque officiis delectabantur*, erantque ab omni parte tuti.

fect when expressive of an action the speaker has witnessed himself.

Good authors, accordingly, avoid using the perfect tense, if the facts narrated have been witnessed by the speaker. The *Dacakumdracarita* abounds in stories of adventures, told by the very persons who have experienced them; all past tenses are employed promiscuously, only perfects are wanting. But, in the same work, if the author himself is speaking, or if any of his heroes is relating a fable of olden times, the perfects make their appearance side by side with the other past tenses¹⁾. The same observation may be made with respect to the *Kathâsaritsâgara*²⁾.

Yet, from this one must not infer, that on the other hand the imperfect is *restricted* to the relation of past facts witnessed by the speaker³⁾. Even, if Pânini had taught

1) So there is not a single perfect in the whole story of Apahâravarma, as he relates his own adventures; for the same reason perfects are wanting in the stories of other princes. The sixth *ucchvâsa*, *Mitraguptacaritam*, has no perfects, while *Mitragupta* tells all what has happened to himself, but as soon as he is narrating to the giant the four little tales of Dhûminî etc., perfects abound.

2) Exceptions may, however, occasionally be found. Daç. 110 and 111 prince Upahâravarma, when relating his own adventures, says twice दूरोदृ, while speaking of a woman, who wept before his eyes. R. 3, 67, 20 the vulture Jatâyu informs Râma, how Râvana सीतामादाय बैदेहीमुत्पात विहायस्म. *Kathâs.* 6, 43 the clever merchant, who has made his fortune by trade, uses the perfect दूरै, while relating, that each woodcutter gave him two pieces of wood, as he presented them with a fresh draught. Likewise Nâgân. V, p. 77 प्यात instead of the aor. of a fall, which the speaker has seen on the same day and with his own eyes. But, I repeat, such deviations are upon the whole very rare, at least in good authors.

3) The term पातेचे for the sphere of the perfect, is a point of dispute with the commentators. It is asked, what kind of actions may be said to fall under this category, and as the term, when strictly interpreted, signifies »beyond the reach of the eye," it has been deemed necessary to give an additional rule in express terms, that »well-known facts falling within the speaker's sphere of observation are to be put in the imperfect — not in the perfect — even if they have in fact not been

so¹⁾), such a rule would be in direct opposition to the constant practice of Sanskrit literature up to the Vedas. The imperfect is always and everywhere used both of past facts which are within the compass of the speaker's experience, and of those which are not.

witnessed by him." This *vārttika* seems to be as old as Kātyāyana, it is expounded by Pat. II, p. 119.

1) It is not quite sure, that he has. Still, when looking closely at Pāṇini's own words about the employment of लङ् and लिं and at the commentaries and disputes of his scholiasts, we may consider it a tenet of the grammarians, that लङ् is not available within the sphere set apart for लिं. From 3, 2, 116 हश्चतोर्लङ्च »with ह and प्राप्तत् (forsooth) — cp. 397 R. 3 — लङ् may also be used within the sphere of लिं", ep. s. 115, we can draw no other inference, than even this, that in any other case one would be wrong in using लङ् परोक्ते. But it is possible, that this sūtra 116 did not belong to the original work of Pāṇini. Indeed setting this sūtra apart, the very arrangement of the rules which treat of the suffixes and tenses of the past, would rather induce us to suppose Pāṇini having taught the employment of लङ् both प्रपरोक्ते and परोक्ते. From 3, 2, 84 up to 123 भूते is adhikāra, the suffixes taught there are accordingly expressive of »the past." Now, from 84—110 this »past" is not specialized and comprises *any past whatever*. With s. 111 the first restriction makes its appearance, it is stated that the imperfect (लङ्) is used अन्यतने »denoting the not-actual past." From there अन्यतने remains adhikāra till s. 119, but s. 115 a second restriction is added to the first: the suffixes are not only expressive of the past अन्यतने but also परोक्ते. Now the question is simply this: Has Pāṇini meant sūtra 111 (employment of लङ्) to be an *exception* to 110 (employment of लुङ् »aorist") and likewise 115 (employment of लिं) an *exception* to 111 — or is each of these rules to be interpreted separately and considered by itself? According to the former acceptation, the aorist is taught to be *restricted* to past actions that have happened to-day, the imperfect *restricted* to past actions before to-day, but witnessed by the speaker; according to the latter, the aorist is expressive of any past both actual and historical, and the imperfect of any historical past both witnessed and not-witnessed by the speaker. The former acceptation is that of Sanskrit grammarians up to Patanjali and the author of the *vārttikas*, the latter is in accordance with the practice of Sanskrit literature.

Rem. 1. In putting questions, the difference between perfect and imperfect vanishes, and it seems, also that between those tenses and the aorist. If I rightly understand P. 3, 2, 117, the employment of both perf and imperf, in putting questions is prescribed by Pāṇini, even if the past action be »near in time“ आसनुकाले. Kāç. exemplifies this rule कश्चित्किंचित्पृच्छति । अगच्छद् देवदत्तः । तगाम देवदत्तः । R. 3, 19, 6 Kharā asks his sister Ķūrpanakhā कोऽयमेवं महाबोर्यस्त्वां विज्ञपां चकार् ह (what strong man has disfigured you thus?). Cp. Ch. Up. 4, 14, 2 quoted 345.

Rem. 2. Another rule of Pāṇini — 3, 3, 135 — forbids the imperfect, the perfect and the present with स्त 1) in two cases: क्रिया-प्रबन्धसामीययोः. According to the gloss of the Kāçikā *kriyāprabandha* is »uninterrupted action;“ *sāmīpya* »the time which immediately adjoins the time of the speaker.“ In these cases the aorist and the participles are stated to be employed, not the other past tenses. Kāç. gives these examples यावद्गतेकमनुमदात् (as long as he lived he distributed food [to the poor]), येयं पौर्णमस्यतिक्रान्तैतस्यासुपाद्यायोऽग्नीनाथित (at the next full moon the teacher worshipped the holy fires). I do not know how far this injunction is confirmed by the evidence furnished by Sanskrit literature. For the rest cp. 341 R.

331. At the outset, the perfect had not the restricted function, P. 3, 2, 105.

The perfect of the archaic dialect. In the old vedic mantras, like the aorist, it may denote every shade of the past, and occasionally it has even the power of a present tense, in the same way as for instance Greek ἔστηκα *ol'dz*, Latin *memini consuevi*, Gothic *vait mag*, sim. So Rgv. 5, 60, 3 त्रिपाय् »is afraid;“ ibid. 1, 113, 3 तस्यतुः »they stand still“ and the other instances to be found in DELBRÜCK *Altindische Tempuslehre* p. 103 sqq.

The classic language has but two perfects, expressive of the present, viz. वेद (he knows) and आत् (he says); the latter may also be used of the past.²⁾ From the litur-

1) Though not mentioned either by Kāç. or by Patanjali, the लिङ् and the लट् स्ते must needs be implied in the prohibition, for the adhikāra अनव्यतने implies them too.

2) My notes contain, however, two other instances. Panc. 246 आजगाम

gical writings — where, for the rest, the employment of the perfect is already confined within the same limits as afterwards, see DELBRÜCK *l. l.* p. 131 — we may adduce moreover इति »he rules“ (f. i. Ait. Br. 1, 30, 3), जागृ »he is awake“ Ch. Up. 4, 3, 6 and perhaps some others, see f. i. Ait. Br. 2, 41, 4.

332. From the above it is sufficiently clear, that the 1st and 2^d person of the perfect are hardly met with in classic Sanskrit, except of वेद and आकृ. — For the 1st person, Patanjali is at a loss, how to employ it, unless to relate facts done while being asleep or drunk.¹⁾ That the 2^d person of the plural is not used, is evident from a passage of the commencement of the *Mahābhāshya*; there it is observed, that such forms as उष, तेर, चक्र, वेच exist in theory only, as one does not say कृ उष but कृ यूयुषिताः See Pat. I, p. 8, l. 23; p. 9, l. 11.

333. There is no syntactical difference between the perfect simple and that, which is made by periphrase with ^{Peri-}
^{phras-}
^{tic} **आस**, चकार med. चक्रे, and बभूव.

In the brāhmaṇas चकार and चक्रे are almost exclusively used for this purpose.²⁾ Nor does Pāṇini teach other auxiliaries.³⁾

is used in the sense of Greek οὐκω. The serpent declares to the frogs ततो एहं युष्माकं वाहनार्थमाग्नाम् (by this [viz. the curse of the brahman, whose son he had bitten to death] I have come to you in order to be your carrier). In the Gaurī recension of the Çākuntala, V, p. 109 of the 2^d ed. of Tarkavāgīca (Calc. 1864) Çārṅgarava says to Dushyanta अन्नियः समयादिसां मरीयां दुहितरं भवानुपयेमे तन्मया प्रीतिमता युवयोरनुजातम्. In both instances the perfect is rather expressive of an action finished, than of an action past.

1) The example given is मन्त्रो — or सुपो — एहं किल विललाप. — Another case of its employment is in strong denials, as when one asks दक्षिणापयं प्रविष्टेऽसि and the other answers नाहं दक्षिणापयं प्रविष्टेऽप्न. See vārtt. on P. 3, 2, 115 in Patanj. II, p. 120; the instance given there is evidently a quotation from some literary work.

2) In the Aitar. Brāhm. the periphr. perfect with आस is used but once. See the edition of AUFRECHT, p. 429.

3) To interprete P. 3, 1, 40 कृजः, as if it were a *pratyāhāra* of कृ + भू + अस्, is, not to mention other objections, too artificial and too subtle,

But even in the epic poems all of them are used, especially आस, which seems also afterwards to be the most frequent, whereas अभूत् is the rarest.

334. **II.** The aorist (लुड्) is expressive of any past, either ^{Aorist.} historical or actual; अकार्षम् may be = „I did,” and = „I have done.” Examples of the historical aorist have been given **328.**

When denoting the actual past, that is such past acts as are so recent as not to have lost their actuality at the time of their being related, the aorist is used side by side with the participles in तवत् and त; neither imperf. nor perfect are then available. „I have seen the man” is अद्राक्षं पुरुषम् or दृष्टवानस्मि [not अपश्यम् nor ददर्श].

Examples of the aorist denoting the actual past. Ait. Br. 1, 6, 11 तस्यादाचक्षाणमाहुरद्रापिति। स यद्यद्विमित्याहायास्य अदूरधर्ति (for this reason, one says to an eye-witness: have you seen it? for if he says »he has,” they believe him); R. 2, 89, 5 Bharata has spent the night with Guha, the next morning his host asks him कवित्सुखं नदीतीरे ज्वात्सीः काकुत्स्य शर्वर्षेषु (have you past the night well?); Mhbh. 1, 167, 23 king Drupada having lost half his kingdom to Drona, goes to some brahman, who may procure him a means for avenging himself, and says द्रोपाः पराजैष माम्; Daç. 27: it has been predicted to the brahman Måtanga that he will soon meet with a prince, now, when he really meets with a prince, he tells him this prediction and adds these words तदादेशानुग्रामेव भवदागम-नम्यमूर्तु [neither अभवत् nor अभूत् are here admissible]; Çák. VII Måtali congratulates Dushyanta on finding back his wife with his son, the king replies अभूत्संपादितस्वादुकलो मे मनारथः (my desire is gone

to be true. Pânini knew, or at least approved, no other periphrastic perfect, than that which is made with कृ.

into sweet fulfilment); Kathâs. 40, 108 तुःये मया राज्यमदायि (v. a. I have made you king); Panc. 16 the jackal begs permission to appear before the lion, the doorkeeper grants it him with the words यथादोऽवान्¹⁾.

Rem. In the archaic dialect of the brâhmanas etc. the aorist seems to serve *exclusively* for this actual past²⁾. The contrast between the historical tenses and the aorist is so striking there that it cannot possibly be overlooked by anybody who peruses these writings. The most instructive passages are such, as mention the same fact twice, first when told by the author, afterwards when put into the mouth of one of the actors. Then we invariably find the imperfect or the perfect in the historical account, the aorist in the *oratio directa*. Ait. Br. 7, 14, 5 तस्य ह दृता जन्मिरे । तं होवाचाज्ञत वा अस्य दृताः ॥.... तस्य ह दृताः पेटिरे । तं होवाचापत्त्वत वा अस्य दृताः (then he got teeth; then he said to him: »he has, indeed, got teeth».... then his teeth dropped out, then he said to him: »his teeth, have, indeed, dropped out»). Ch. Up. 5, 3 the following story is told: Çvetaketu once came (एयात्र) to the meeting of the Pancâlas. To him the xattriya Pravâhana said (उत्तराच): »has your father instructed you?» (अनु त्वाग्निषत्यिता³⁾). The other answered: »yes, Sir.» Then Pr. put five questions to him successively, none of which he could solve, and said: »why have you said (अतोच्याः) yourself instructed, as you do not know these things?» Then Çvetaketu, being sad with grief, came (एयात्र) to his father and said (उत्तराच): »why did you say (भगवान्नब्रवीत्) I

1) We may translate here the aorist by a present: »as you say.» Cp. Çâk. II, p. 38 ed. Tarkavâgîca सखे तावदेनां न जामासि येन त्वमेवमवादौः (you do not know her, since you speak thus). Cp. Greek $\tau\acute{e}$ ἐγέλασσες; »why do you laugh?» and the like.

2) DELBRÜCK *Altind. Tempusl.* p. 128 »Niemals steht der Aorist [in this kind of works] im erzählendem Sinne, wie etwa das Imperf. oder Perf.» Yet, Ait. Br. 2, 23, 3 the aor अक्रत is, indeed, used in a historical sense.

3) Such passages as this plainly show, methinks, that the system of the grammarians, according to which »past facts done on the same day as they are related» must be put in the aorist, but when done before that day, in the imperfect (resp. perfect), is refuted by the very facts.

have instructed you (अनु लाभिष्यत्), a simple xattriya has put (अप्राप्तीत्) five questions to me and I could not (नाशक्तु) answer even one." So in the story of Uçasti Câkrâyanâ Ch. Up. 1, 10 etc. the perfect is used while the author himself is speaking, but 1, 11, 2 when the king excuses himself to Uçasti, that he has not chosen him to be his officiating priest, the aorist appears भावन्तं वा श्रहमेभिः सर्वैराकिंडयैः पर्यैश्चिं भावतो वा श्रहमविद्यान्यानवृष्टिः (I have looked for you, for all these sacrificial offices, but not finding¹) Your Reverence, I have chosen others). Cp. ibid. 6, 13, 1 etc. DELBRÜCK, *Altindische Tempuslehre* p. 117 etc. has given a great number of instances from the Çatapatha and the Aitareya.

335. The aorist is used throughout Sanskrit literature in both its acceptations, actual and historical. Instances of the historical aorist occur as early as the Rgveda-sanhitâ, though, I confess, not many are recorded²); and afterwards it is no less frequent than the other historical tenses. For the rest, it may be observed that in easy proseworks and in compositions of rather simple style, the aorist is comparatively rare, and mostly limited to certain verbs often occurring, as अभूत्, अगमत्, अवादेत्. Yet, in more elegant style, in the works of such writers as Dandin, Bâna, Somadeva, the aorist is employed as often and with as much ease as the other past tenses.³).

336. The participles of the past in °त् and °तवन् may

1) Construe भावतो.... श्रवित्या, instr. of श्रविति. The reading is good, and needs no correction.

2) A prayer-book, indeed, is not the fittest document from which to learn the historical style of a language. In epic poetry the historical aorist is common.

3) For this reason, I am astonished at the statement of WHITNEY (§ 532 of his Sanskrit grammar), that the aorist is "seldom" employed in classic Sanskrit.

The participle do the same duty as the aorist, whether they are attended by the verb substantive, or without it (9). They are expressive of facts done, finished, and it makes no difference, whether these facts belong to the historical past or have been done of late and have not yet lost their actuality. In both acceptations they are of the utmost frequency. They represent the younger idiom, the aorist the elder one.¹⁾ Accordingly they are rarely, if at all, thus employed in the archaic dialect.²⁾

1. Examples of the historical past. — a.) partic. in °त्. Kathâs. 4, 36 यावत्किञ्चिद्दता तावन्निरुद्धा सा पुरोधस्ता (when she had gone some steps, the purohita stopped her); Panc. 51 कदाचित्.... यात्रामहोत्सवः संवृत्तः (once it happened that a religious feast with a procession took place); Daç. 111 स राजा.... चिरं प्रयुध्य ब्रह्मो देवो च बन्धनं गमिता; — b) partic. in °तवन्. Panc. 148 कंचिद्दू ब्राह्मणं वासार्थं प्रार्थितवान् (he asked a brahman for lodging); R. 1, 56, 14 ब्रह्मास्त्रं ज्ञिपूवानामाधिनन्दनः (the son of Gâdhi threw the brahma-weapon); Hit. 109 शुकः.... स्वदेशं यदौ ततो विन्द्याचलं गत्वा स्वस्य राजानं चित्रवर्णं प्रणातवान् (— made his obeisance to his king Citravarna).

2. Examples of the actual past. — a.) partic. in °त्. R. 3, 17, 24 Çûrpanâkhâ says to Râma राम त्वा.... समुपेतास्मि (R., I am come to you); Kathâs. 42, 100 अनागसो कर्त्त्वं पित्रा गमितो स्त्रो दृशामिषाम् (how is it that our father has brought us that are guiltless, into this state?); Çâk. I [the charioteer to the king] एष सूरो विप्रकृष्टः संवृत्तः; — b.) partic. in °तवन्. R. 1, 76, 2 श्रुतवानस्मि यत्कर्म कृतवानस्मि भार्गव (I have heard, what deed you have done); Çâk. IV Kanya to Anasûyâ अनसूये गतवत्तीवां सहर्घ्मचारिषी (Anasûyâ, the friend and companion of both of you has departed); Mudr. III, p. 107 Cânakya to Candragupta वृषल सम्यगृहीतवानसि मदाध्यायम्.

1) Hence commentators often explain aorists by participles.

2) I do not recollect having met with them doing duty as finite verbs, in brâhmaṇas and upanishads. But, as I have not yet made a special inquiry into this subject, I refrain from affirming their entire absence from that class of works.

337. The participle in ^०त may be sometimes expressive of the present (361). सुपः कुमारः: »the boy is asleep, is sleeping" as well as »he has just awaked from sleep" (actual past) or »he slept" (historical past). To remove all ambiguousness, one derives participles in ^०तवन् even from *intransitives*, as गतवान्, जातवान्, सुपवान्; such participles serve exclusively for the past. — Vikram. V, p. 173 यः सुपवामदङ्के..... तं से प्रेषय शिलिन्म् (— the peacock, that has slept on my bosom), Panc. I, 224 जननीमनो हरति जातवती, Kathâs. 81, 51 प्राविश्यात् सा च तत्रैव.... सहूप्रौलोऽप्यसौ तस्या: पश्यात्त्र प्रविष्टवान्, Câk. IV गतवती see 336, 2°, Hit. 109 प्रणातवान् see 336, 1°.

But if the participle in ^०त has a passive meaning, that in ^०तवन् is its corresponding active: उक्तम् (it is said, — has been said, — was said), उक्तवान् (he has said, he said) More about them 360.

338. The old and genuine participles of the perfect, as तस्थिवान् (f. Old तस्थुषो) or चक्राणः, had the same function as those in ^०तवन् and ^०त, which have almost wholly superseded them in the classic dialect of the past. (359, 2°). In the epic poems and in kâvyas several of them — at least in the active voice — also do duty as finite verbs; they are then expressive both of the actual past, as R. 1, 58, 2 उपेयिवान् (you have gone to —) and the historical, as R. 2, 12, 6 नराधिष्यः। मोह-मापेदिवान्. Cp. Kathâs. 35, 41 and Ciçup. 1, 16.

339. Sanskrit lacks a special tense for the so-called ^{Remote past.} *mote past* or *plusquamperfectum*. The general past tenses are used even then. It must accordingly be inferred exclusively from the context, in what case a Skr. past tense answers to our »remote past." That f. i. Kathâs. 25, 180 the words यत्रैव तप-वापुवान्..... तत्रैव mean »on the very spot, where he *had* got it," can only be shown by reproducing the whole story, from which they are quoted. — R. 2, 26, 3 Râma has told his mother the cruel order he has just received from his father, to retire into the forest; now he goes to Sîtâ, who did not know anything about it वैदेही चापि तत्सर्वं न पुश्यात् तपस्विनी (the unhappy princess *had* not yet *heard* anything of it). — Daç. 92 स ललु विमर्दकः..... तद्वैदेव

प्रातिष्ठत = »Vimardaka *had* indeed already *departed* that very day.” It is plain, that gerunds are especially fit to signify the remote past.

FUTURE TENSES.

340. Sanskrit has two future tenses, 1. the so-called periphrastic future (लृद्): कर्त्तास्मि, 2. the future made with °स्य° (लृद्): करिष्यामि.

The former is a compound tense, being made up of a noun in °त् + a formal element, expressive of the person, signified either by the auxiliary (अस्मि etc.), or by the personal pronoun ¹⁾: Yet for the third person neither is wanted and the simple noun in °त् may suffice: one says कर्त्तास्मि or कर्त्ताहम्, कर्त्तासि or कर्त्ता वम्, but in the 3^d person the simple कर्ता is available. In the dual and in the plural °ता remains unchanged, when attended by the auxiliary, therefore कर्त्तास्वः, कर्त्तास्मः, but in the 3^d person कर्त्तारौ, कर्त्तारः, and

1) Pāṇini does not mention the 1st and 2^d person formed by simply putting together the noun in °ता and the personal pronoun. Accordingly this mode of formation has been excluded from the official paradigms of the periphrastic future. Yet वक्ताहम् is quite as correct and as much used as वक्तास्मि. That Pāṇini left it unnoticed, may be due to his system of explaining grammatical forms. To him वक्तास्मि, वक्तास्मः are forms to be dealt with, because by the union of both elements a new word arises, bearing one accent, but वक्ता + अहम् and the like are units syntactically only, not so from a formal point of view. Hence, to Pāṇini the noun in °ता is not even the nomin. of a noun, but a simple stem to which the personal suffixes are to be added. Upon the whole, the information to be got from him about this future, is scanty, see P. 3, 1, 33; 2, 4, 85 and 7, 4, 50—52, cp. BOETHLINGK’s note on 7, 4, 52.

of course also कर्तीरावावाम्, कर्तीरो वयम्, sim. Both pronouns and auxiliaries are occasionally severed from the verbal noun; the pronouns may precede as well as follow. Even the auxiliary sometimes precedes in poetry.

Examples: 1st and 2^d person: Kathās. 26, 31 गन्तास्मि (I shall go), R. 3, 69, 40 अधिगन्तासि वैदेहीमचिरेण, Mālav. I, p. 15 मोक्षा माधवसेनं ततोऽहम् (then I shall release M.), R. 2, 118, 10 तथाकृतिश्च याता त्वं पतिशुश्रूषया दिवम् (— you will go to heaven), Mudr. V, p. 175 पञ्चैरहोमिर्वयमेव तत्र गन्तारः (— ourselves shall start), Mhbh. I, 136, 39 किं ददामि ते। प्रब्रह्मि राजप्रारूपं कर्ता कृस्मि तथा नृप, ibid. 1, 120, 26 अपत्यं गुणसंपन्नं लब्ध्या प्रतिकरुं कृसि.

3^d person: Ch. Up. 4, 6, 1 अग्निष्ठे पादं वक्ता (Agni will tell you a fourth part [of it]), Mhbh. I, Paushyap. 56 अस्त्रिनौ स्तुहि। तौ देवभिषज्ञौ त्वां चक्षुष्यन्तं कर्तारौ, Bhojapr. 55 न जाने यातारस्तव द्रिपवः केन च पथा, Nala 7, 5 न लं जेता भद्रान्हि सहितो मया.

Rem. 1. The future in °ता may be also used with a feminine subject — R. 1, 38, 8 एका जनयिता पुत्रम् —, but occasionally the fem. in °त्री is used, at least भवित्री, see f. i. Kathās. 35, 105. — Some kṛts in °इन्, fem. °इनी, especially भाविन्, are also significative of a future tense (see 359). Vikram. V, p. 181 सुरासुरविर्दो भावी (a quarrel between gods and demons will take place).

Rem. 2. The medial endings of this future — or rather, of the auxiliary — are scarcely met with in the archaic dialect (WHITNEY, *Sanskrit. Gramm.* § 947). In the classic language they seem to be no more employed. Without auxiliary, there is of course no formal distinction between the active and the medial voices. One says अध्येता (he will study) from the medial अध्येयते, Panc. 161 अहं परित्राता from परित्रयते, as well as f. i. दूषा or वक्ता. Even a passive meaning may be conveyed by this future. Kirāt. 3, 22 एते.... उन्मूलयितारः कपिकेतनेन (they will be eradicated by Arjuna), R. 3, 56, 5 यथाहं.... त्वया कै धर्षिता वक्तात् प्रयिता त्वं हतः संब्ये (if I shall be violated by you perforce, you will perish in battle). Of such roots, as may have special passive aorists, futures, etc. (316), a special passive form is accordingly available, »he will be killed»

may be either हन्ता or दानिता, »it will be given" either दाता or दायिता, see Kāc. on P. 6,4, 62 = II, p. 311 of the Benares-edition.

Rem. 3. Mhbh. 3, 176, 20 this future is construed with an objective genitive भूयो द्रष्टा तवास्मि (I shall see you again). Likewise Nāgān. IV, p. 65 कथाता तव पुत्रक, the meaning of which, as appears from the context, is »who will protect you, my son?" As a rule, however, the object is put in the accusative.

341. As regards its function, the tense in °ता cannot be <sup>P. 3, 3,
15.</sup>

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tenses. used of every future, but only of such actions, as will not occur soon, in other terms which have not yet actuality. It is, therefore, a *remote future*. The future

in °स्यति, on the other hand, is the *general future*, and may be used of any future action, whether intended or not, whether actual or remote. Hence, for the future in °ता one may everywhere substitute that in °स्यति, but not inversely.

That the future in °स्यति may express also purpose, intention etc. will be shown hereafter, see **344.**

The grammarians make the same distinction between लृद् and लृद् as between लुङ् and लङ्. Both imperfect (लङ्) and लृद् are restricted to the अन्यतन ¹⁾.

1) Commentators explain the term अन्यतने भविष्यत् as meaning »future facts, not to happen to-day, but to-morrow and afterwards." According to them, that which will happen to-day cannot be signified by लुङ्. When exemplifying this tense, they are wont to add प्रवृः. The Kātantra names it even प्रवस्तनी. Yet, this explication of अन्यतन is no less narrow as regards the future, as it has been shown to be for the past, see note 1 on p. 249 and note 3 on p. 253 of this book. Nor are instances wanting from literature of लुङ् denoting facts to happen on the same day. Panc. 181 some bride has been left alone by her bridegroom and the whole marriage-train, who have fled at the threatening approach of a wild

Rem. The past अनवतने, as has been stated above (330 R. 2), is to be expressed by the *general* past tenses in two cases. Similarly the future अनवतने finds its expression by the *general* future in °स्यति in the same cases, viz. »uninterrupted action” and »the time adjoining immediately that of the speaker,” therefore यावत्तीवमन् दास्यति [not दाता], येयामामावास्यागामिन्येतस्यामुपाध्यायोऽग्नीनाधास्यति (at the next new moon the teacher will worship the holy fires). Some additional remarks are made by P. 3, 3, 136—138 to exclude लुट् in a few other cases; but nothing, he says, prevents the use of लुट्, if the time be exactly defined by a word meaning »day” or »night.” The employment of लुट् together with such words is proved, indeed, by instances, drawn from literature.

341. In most cases, therefore, it is indifferent, what future is employed. Often both alternate. R. 1, 70, 17 वक्ता..... वसिष्ठः, but in the following çloka एष वक्त्यति वसिष्ठः, ep. R. 1, 38, 8 and 2, 8, 22. This alternation is most apparent in conditional sentences; then either लुट् is used in both protasis and apodosis (Ait. Br. 1, 27, 1), or in the apodosis only, but लट् in the protasis (Kathâs. 28, 131 सोऽस्य..... यदि वक्त्यति। तस्यापि भविता मृत्यु), or conversely (Kathâs. 1, 60 यदा तस्मै कथामिमां। पुल्पदन्तं प्रवक्तासि तदा ग्रापाद्विमोक्ष्यसे), or the future in °स्यति in both (Kathâs. 39, 67). In putting questions, in uttering prophecies the future in °ता is, indeed, often employed¹⁾, but the future in °स्यति is even there more frequent.

elephant; then a young man comes to her rescue, takes her by the hand and says मा भैषोरहं परित्राता. Prabodh. VI, p. 134 Purusha exclaims सायंगृहो मुनिरहं भवितास्मि सत्यः. Inversely, the other future is used even with ज्ञः; f. i. Mâlav. II, p. 46 त्वदेयमुपदेशं ज्ञो द्रुच्यामः.

1) DELBRÜCK, *Altindische Wortfolge* p. 6—8, treats the future in °ता, as far as it is employed in the Çatapathabrahmana. He concludes that it is the »objective future, denoting the certainty of the future fact, apart from any wish or desire on the side of the subject.” Though this will hold good in the majority of cases, it is not always supported by facts. A strong desire, an intention, etc. are occasionally also denoted by लुट्. R. 1, 20, 3 Daçaratha offers to Viçvâmitra to fight, himself and his army, against the demons: अनया [viz. सेनया] सहितो गत्वा योद्धाऽहं

341** According to the vernacular grammarians the general future ^{P 3, 2.} _{112.} in °स्यति may even be expressive of the past in this case, if a verb of *remembering* be added to the past action related. The imperfect, then, is forbidden and the future to be employed instead of it. Kāç. gives this instance अभिज्ञानाति देवदत्तं कर्मोरेषु वत्स्यामः, likewise स्मरति, ब्रुध्यसे, चेतयसे.... वत्स्यामः = »do you remember, that we dwelled —?“ But this substitution of the future cannot be, ^{P 3, 2.} _{113.} if the action remembered or reminded is introduced by गत्. A third rule of Pāṇini on this head is explained as allowing both ^{P 3, 2.} _{114.} imperf. and future, if the verb of remembering introduces two or more past actions, of which the preparatory action is first named, the main action afterwards. See Pat. II, p. 119.

Of this strange and rather awkward idiom I know no other instances but those, adduced by grammarians or such authors, as aimed at exemplifying the rules of Pāṇini^{1).}

CHAP. IV. Tenses and moods (*continued*).

342. The subjunctive mood is expressed in Sanskrit by ^{Subjunc-} ^{P 3, 2.} _{115.} four tenses: 1. लिङ्, called by some optative, by others potential, 2. आशिषि लिङ् the precative or benedictive, 3. लृङ् the conditional, 4. लाट् the imperative. The dialect of the Veda (mantra and brāhmaṇa) has moreover a fifth tense called लट् by vernacular,

तैर्निश्चाचरैः..... अहमेव धनुष्याणिर्मेष्या समरसृष्टिः; when he then adds यत्त्वाणान्धरिष्यामि तावयोत्ये निश्चाचरैः, he must needs use the other future, as the action is a permanent one, cp. 341 R.

1) In fact, I cannot persuade myself, that Pāṇini's words have been well understood by the commentators. Especially the phrase अभिज्ञावत्त्वे is likely to mean something different. If it could be proved, that Pāṇini used अभिज्ञा in the sense of »purpose“ अभिप्राय, all difficulty of interpretation would be removed. Then, indeed, Pāṇini would simply teach the future in °स्यति doing duty as a “future's past” (322 R.), वक्ष्यति = *dicturus erat*.

conjunctive by European grammarians, which was already obsolete in the days of Pāṇini. The duties of the missing tense are performed by the imperative, partly also by the present (लाट्). Nor is the present the only tense, which apart from its expressing the indicative, may sometimes have the force of a subjunctive; for the future in स्यति— and, in prohibitions, even the aorist — is occasionally concurrent with लिङ्[्] and लोट्. That the conditional (लृत्) was at the outset an indicative tense, appears sufficiently not only from its outer form, but also from its original employment. Upon the whole, the boundaries between indicative and not-indicative are less marked in Sanskrit than in Latin and Greek.

343. The subjunctive mood finds its general expression ^{The लिङ्} in the tense termed लिङ् by Pāṇini, and which one is wont in Europe to name either **optative** or **potential**, though it is not restricted to the expression of both wishes and possibility. In fact, any shade of meaning, inherent to the Latin conjunctive, may be imported by it. Its manysidedness entails the great variety of its translation. According to sense कुर्याम् may be = *I can (could) do, I may (might) —, will (would) —, shall (should) —, must do, let me do*, sim.

Its subdivisions.

We may make some main distinctions:

- a.) लिङ् is used in exhortations and precepts: hortative.
- b.) it is expressive of wishes: optative.
- c.) it is a potential, that is, it may purport a

possibility, or a probability, on the other hand also uncertainty and impossibility or improbability.

d.) it is used in hypothetical sentences.

e.) it may be used in such relative sentences, as bear a general import.

f.) it may be used in subordinate sentences expressive of a design or of inevitable consequence.

a.) hortative. a.) Ch. Up. 7, 3, 1 मन्त्रानथीयोऽय (let me study the mantras), कर्माणि ^{P. 3, 3, 161.}

ज्ञार्थीय (let me do sacrificial acts); Panc. V, 103 एकः स्वादु न भुज्ञेत नैकः सुपूर्णु जागृयात्। एको न गच्छेद्वानं नैकश्चार्थन्विचिन्तयेर् (one must not take sweetmeats alone, nor wake alone among sleeping people, nor must one walk alone nor consider one's affairs alone); Kumāras.

4, 36 त्वलनं.... त्वर्येद्ज्ञिपावात्कीज्ञैः (you [Spring] must inflame the fire by the breezes of the southwind); Daç. 152 एषा चाहं पितुस्ते पादमूलं प्रयुपसर्पेयम् (and now, I might return to your father). — From these examples it appears, that the hortative न्ति is expressive of any kind of exhortation. भवानथीयोत् may be — »you must study" or »you may," »you might," »you are allowed to study," »it is your duty, the due time —" etc. See P. 3, 3, 161; 163; 164 with comm.

b.) optative. b.) R. 3, 19, 20 Čūrpanakhâ utters this wish तस्यास्तयोश्च रुधिरं ^{P. 3, 3, 157, and 159.} पित्रेयमहमाहवे (o, that I might drink their blood). To this pure optative often the particle अपि is added or अपि नाम. Mudr. II,

p. 89 अपि नाम दुरात्मनश्चाणव्यहतकाच्छद्गुप्तो भित्येत; R. 2, 43, 9 अपोदानो स कालः स्यात्.... पञ्चेयमिह रायवत् (if that time were already present and I should see Râma here). — The verb of »wishing" being ^{P. 3, 3, 160.} added, it may also be put in the लिङ्. One says either उच्चामि

भुज्ञेत भवान् or इच्छेयं भुज्ञेत भवान्. Cp. R. 3, 58, 5.

c.) potential. c.) The potential लिङ् comprises various kinds:

1. *possibility* and *ability*, as Panc. 226 कदाचिद्यं ब्राह्मणो गोशब्देन ब्रुयेत (perhaps this brahman will awake by the lowing of the cows), Mrech. VII, p. 238 पश्येयुः ज्ञितिषतयो हि चारदृश्या (for princes can see through the eye of their spies), Kathâs. 2, 37 सकृच्छुतमयं ब्रालः सर्वं चाधारेद्यूदि (this boy is able to retain by heart all he has heard but once).

2. *probability*. Mrech. VIII, p. 268 the rake says अथवा मयि गते नृपांसो हन्यादेनाम् (in my absence the cruel man will kill her), Kathâs. 25, 24 जानीयात्स वृडो जातु तां पुरोम् (that old man, methinks, will know that town);

3. *doubt*. Çâk. V किमुदूदिष्य भगवता काप्रयपेन मत्सकाग्रामृष्यः प्रेरिताः स्युः (for what reason may the Reverend K. have sent holy men to me?), Panc. I, 215 एकं हन्यान् वा हन्यादिषुर्मुक्तो धनुभता। बुद्धिर्बुद्धिमतोत्सृष्टा हन्ति राष्ट्रं सनायकम् (the arrow shot by an archer may hit one individual or may not hit him, but the wit of a witty man hits a [whole] kingdom with its ruler);

4. in negative and interrogative sentences लिङ् may express *improbability* or *impossibility*. Daç. 92 निपुणामन्विष्यन्तेष्वलब्धवान् [sc. एनम्]। कथं व्रोपलन्त्येत (he sought carefully, but did not find him; how could he?), Mrech. VII, p. 236 अपि प्राणानहं जात्यां न तु त्वां प्राणामातम् (I had rather forsake my life, than you who are a suppliant to me), R. 2, 37, 32 लोके नहि स वियेत यो न राममनुकृतः;

5. A special kind is the लिङ् being employed for asserting one's power »he may even do this." R. 3, 49, 3 Râvana boasts उद्देयं भुजायां तु मेदिनीमवरे स्थितः। आपिंडेयं समुद्रं च मृत्युं हयां रपो स्थितः। अर्कं तुयां प्रात्सीक्षणैविमिन्नां हि महीतलम् (I am able to lift up the earth with my arms, drink up the ocean etc.). So often with अपि (or उत) see P. 3, 3, 152. — But if one says »he may even do this," in order to express blame on that account, the present is necessary, and the लिङ् is forbidden (P. 3, 3, 142). Kâç. gives this example अपि — or जातु — तत्रमवान् वृपलं यातयति (he is even able to officiate for a çûdra).

d.) *hypothetical*. d.) the hypothetical लिङ् is used, if it is wanted to say, what will happen or would happen, if some other fact occur or should occur. It is used in the protasis as well as in the apodosis of hypothetical sentences. Mhbh. 1, 82, 21 Çarmishthâ says to Yayâti त्वन्नोऽपयवतो लोके चरेयं धर्मसुत्तमम् (if I had offspring from you, I would walk in the highest path of duty), Pat. I, p. 2 यो ज्ञान-न्वै ब्राह्मणं हन्यात्सुरां वा पित्रेत्सोऽपि मन्ये पतितः स्यात् (for he, who should kill a brahman or drink strong liquor without knowing it, even such a one would be an outcast, methinks), Panc. III, 203 यदि

स्यात्पावकः प्रीतः प्रोप्तो वा प्रप्राप्ताज्ज्वनः । खीरां तदा सतीत्वं स्यायदि स्याद् दुर्जनो हितः । Cp. 489 and 470 R. 3.

e.) लिङ् e.) लिङ् used in relative sentences of general import. आग्न. 1, used in 3, 1 यत्र कु च होप्यन्तस्यात् (wheresoever one has the intention of performing oblations), Panc. I, 165 कालातिक्रमणं वृत्तेयो न कुर्वति भूषति:। कदाचित्तं न मुच्छन्ति भर्त्सिता अपि सेवकाः (the king who duly observes the time of paying the wages to his officials, him —), ibid. I,

f.) लिङ् f.) लिङ् expressive of a design or a consequence. Kathâs. 36, used in 106 हरि॑ श्रावमाय्ये येन स्यां नैव दुःखानां पुनर्भाविनमोदृप्ताम् (I betake my-
final and self to Hari, in order that such grief may never again befall me), conse-
cutive R. 3, 13, 11 आदिप्रा मे देषं.... यत्र वसेयम्, ibid. 3, 50, 18 स भावः सौम्य भर्तव्यो
clauses. यो नरं नावसादयेत् (one must bear only such a burden, as will not
exhaust its bearer).

Rem. मा — in epic poetry also न — with लित् = »lest." Cp. 405 R. 1.

It needs no argument, that the subdivisions laid down here and other similar ones are somewhat arbitrary. It is one and the same लिङ् that is involved in all of them, and it is only for the sake of developing the variety of the logical relations, which are signified by that so-called „optative” or „potential,” that we have tried to distinguish at all.

344. Apart from the many-sidedness of its employment, it is to be observed, that the **लिङ्** is in most cases not indispensable. The imperative, the present, the future, the krtyas are often concurrent idioms, occasionally the conditional. The imperative in the subdivisions *a*), *b*) and *c*), as will be shown hereafter (**348–352**), the present in the subdivisions *e*) and *f*), as will plainly appear when we treat of subordinate sentences (**458 b**,

468, 471)¹⁾. On the krtyas see 357, on the conditional 347.

Especially the future in स्यति The difference which logically exists between the positive statement of some future fact on one hand and the utterance of an exhortation, a wish, a doubt, a supposition, sim. on the other, is not so strong a bar practically as to keep wholly apart the functions of the future tense and the subjunctive mood. Occasionally the same grammatical form may do duty for both. As far as Sanskrit is concerned, we may even state that in the majority of cases there is no boundary between the two. Indeed, the future in स्यति is available in almost every subdivision, belonging to the department of the लिङ्, save the hypothetical mood.

Examples of the future = subjunctive mood.

a.) *exhortation and precept.* R. 1, 61, 2 दिशमन्यां प्रपत्यामस्तत्र तप्यामहे तपः, from the context it is evident that these words mean: *let us go to another region, let us do penance there.* Kathâs 43, 86 तदच्छ पाप्त्वं तस्याय प्रभाते दूतमेष्वसि (— you shall return quickly at daybreak).

b.) *wish.* R. 2, 96, 21 अपि नो व्रश्मागच्छेत्कोविदारुद्धर्तो रुणोः अपि दृक्ष्यामि भरतम् (o that I might see the banner —, that I might see Bharata).

1) The interchangeableness of present and optative in such relative sentences will be made clear by this. In Panc. I we have a series of ten çlokas (54—63) expounding what kind of people are fittest for attending on a king. All of these çlokas are framed on the same scheme, three pâdas being made up of a relative sentence, whereas the fourth makes up the apodosis, being the refrain स भवेद्राजवल्लभः. Now, in five çlokas out of the ten, the verb of the protasis is an *optative*, but in three it is a *present*, in one it is wanting. In the tenth the optative is employed *together with* the present (I, 55) प्रभुप्रसादते विवृं सुपात्रे यो नियोजयेत्। वस्त्रायं च दथात्यङ्गे स भवेद्राजवल्लभः.

c.) *possibility and doubt.* Panc. 282 धूर्तश्चिन्तयामास । किमहमनया । . . . करिष्यामि । किंच करायस्याः पृष्ठतः कोऽपि समेष्यति तन्मे महाननर्थः स्यात् (the rogue reflected: What shall I do with her? And perhaps somebody will come after her; then I shall get into great inconvenience). — Especially the future of the auxiliary, भविष्यति, often expresses *probability*. Mhbh. 1, 76, 32 व्यक्तं हतो मृतो वापि कवस्तात् भविष्यति (I am sure, father, Kaca will have been injured or has died), Panc. 176 the deer Citrāṅga tells how himself has escaped the hunters, but मम यूथं तैरुद्यक्त्यप्यादितं भविष्यति (my flock is sure to have been killed by them).

Rem. 1. If such phrases, as »I blame,» »I do not believe,» »I cannot endure,» »I wonder if (शंदि),» »I suppose, surmise,» »it is time» are added to the potential statement, लिङ् is idiomatic (see P. 3, 3, 147—150; 152—153; 168), the future being but rarely allowed, cp. P. 3, 3, 146 and 151 with comm. But if the said verbs are only implied, the future in °स्यति is used side by side with the optative.¹⁾

f.) *purpose.* Pat. I, p. 7 the master of the house comes to the potter and asks him कुरु घटं कार्यमनेन करिष्यामोति (make me a pot, that I may make use of it). Likewise R. 2, 54, 28 Bharadvāja says to Rāma दशक्रोष्ट्र इतस्तात् पिरिद्यस्मिन्निवत्स्यसि (at a distance of ten *kroṣṭra* from here there is a mountain where you may dwell, cp. Lat. *mons in quo habites*). Cp. also न with fut. — lest" 405 R. 1.

344*. Inversely a sanskrit optative may occasionally be rendered by a future. Mhbh. 1, 160, 1 Kunti asks the brahman, at whose house she dwells, why he and his family are lamenting [दुःख] विदित्वा-यपकर्त्त्वं ग्राव्यं चेदपकर्षितुम् (I will remove your pain, if possible, fr. je chasserai votre douleur). So Panc. 282, which example is quoted above, optative and future alternate; likewise Panc. 65 एवं कृते तत्र तावत्प्राणायात्रा क्लेशं विनापि भविष्यत्यस्माकं च पुनः सर्वोच्छेदतं न स्यात्.

344.** Even the future in °ता may sometimes express a subjunctive mood. As far as my information goes, this employment is limit-

1) The sūtra P. 3, 3, 146 is accepted too narrowly by the commentators. It enjoins the future in °स्यति for expressing the notion »to be sure, certainly,» and s. 147 is to be considered an exception to it.

ed to the dominion of the potential mood. Mhbh. 4, 12, 3 अयं ह्यानीज्ञति मामकान्दूष्मः। ध्रुवं ह्यज्ञो भविता विच्छन्नः (he examines my horses, he is sure to be a connoisseur in horses), Pat. I, p. 250 तथा विद्वरे व्यक्तमाद्यं दृष्ट्वा वक्तारो भवन्ति महिषी द्रूपमिव ब्राह्मणी द्रूपमिव (likewise, if at a distance one sees a person of whom one can only discern the outline, one is likely to say: it looks like the wife of a prince, it looks like the wife of a brāhmaṇa).

345. Sanskrit makes no distinction between the different लिङ्
tenses of the subjunctive mood. The लिङ्
expresses
of the past as well as the present. कुर्याम्
as well as the
present may be occasionally = „I might, I would etc. *have done.*” Ch. Up. 4, 14, 2 when the teacher asks his disciple »who has taught you, my dear?“ सौम्य को तु त्वानुश्रान्तः, the other replies को तु मानुषिष्यात् (who should have taught me?), Gaut. 12, 1 गृद्वो द्विजातीनितिसंवाधात् भिहत्य कान्दपडवान्द्यामङ्गे मोच्यो वेनोपहन्यात् (a çúdra, who has intentionally reviled twice-born men — shall lose the member, whereby he has offended), Mrech. III, p. 124 Cárudatta speaks चिरयति मैत्रेयः। मा नाम वैकुच्यादकार्यं कुर्यात् (Maitreya tarries; how, if, in his distress, he should have done some forbidden thing!). Yet an optative of the past may be made by adding स्यात् or भवेत् to the participle of the past, f. i. Kathās. 27, 32 किं मयापकृतं राजो भवेत् (in what can I have offended the king?).¹⁾ Likewise, by putting them to the participle of the future one gets the subjunctive mood of the future.

For the rest, Sanskrit can hardly be said to possess something like *tenses* of the subjunctive mood.²⁾ Only a kind of op-

1) So already in the archaic dialect. Ait. Br. 1, 4, 1 यः पूर्वमनोज्ञानः स्यात्तस्मै (to such a one, as has not sacrificed formerly), इज्ञान is the partic. of the perf. अत्म. of वद्.

2) The Rgvedamantras, indeed, contain many optatives, belonging to the aorist, some also, which are made of the stem of the perfect. But they have early disappeared from the language. — In the archaic dialect the conditional may occasionally do duty of the past of the लिङ्, see 347 R. and ep. P. 3, 3, 140.

tative of the aorist has survived, but it is not what we should call a tense. It is rather a kind of mood, see the next paragraph.

346. The precative or benedictive (आशापि लिङ्). This <sup>P. 3, 8,
173.</sup> mood is restricted to benedictions, and even there it has a concurrent idiom: the imperative. Mālat. VII, p. 91 विधेयासुर्देवाः परममणीयां परिणातिं। कृतार्थो भूयास्तम् (may the gods make the issue, as happy as possible, may I obtain my desire), Utt. I, p. 5 किमन्यदाशास्तम् हे। वीरप्रसवा भूयाः, Daq. 164 आचष्ट च हृष्टः कोशादासः। भूयासमेवं यावदायुरायतान्नि त्वत्प्रसादस्य पात्रमिति.¹⁾

347. The so called conditional (लृङ्) is properly the past of the future in ^{Conditional.} स्याति. In classic Sanskrit its employment is limited to the expression of the so called *modus irrealis*, that is the mood significative of what would happen or have happened, if something else should have occurred, which really has not taken place. Then, mostly, both protasis and apodosis contain the conditional.²⁾

Ch. Up. 6, 1, 7 यदूधेतद्वेदियन्कयं मे नावज्यन् (for if they had known it, why should they not have told me so?), Panc. 237 तददि तस्य वचनमकरिष्यन्ते ततो न स्वल्पोऽप्यनर्याऽऽविष्यदेतेषाम् (for if they had done according to his words, then not the least misfortune would have befallen them), Daq. 111 तो चेद्रात्पुत्रो निरुपद्वविवार्थिष्येतामित्या कालेन तदेमां वयोवस्थामस्पत्येताम् (if those two princes should have grown up without accidents, they would have reached your age by this time), Kumāras. 6, 68 गामयास्यत्कर्य नागः.... आ रसातलमूलाहृष्मवालमिष्या व्यया न चेत् (how would the serpent [Gesha] bear the earth, if you [Vishnu] had not lifted it up from the bottom of hell?), Ch. Up.

1) Nala 17, 35 the precative बृयास्त does the duty of an hortative imperative.

2) P. 3, 3, 139 लिङ्गिमित्रे लृङ् क्रियातिपत्रौ.

140 भूते च. — Daq. भूते च काले लिङ्गिमित्रे क्रियातिपत्रौ सत्या लृङ्प्रत्ययो भवति.

1, 10, 4 न वा अतीतिष्ठिमानलाटन् (forsooth, I should have died, if I had not eaten them). In the examples given, the conditional in the apodosis sometimes denotes a hypothetical past, sometimes a hypothetical present, but in the protasis it is always expressive of a past. I do not recollect having met with any instance of the conditional denoting the hypothetical present in both members; M. 7, 20 f. i. it is signified by the लिङ् in the protasis and by the conditional in the apodosis यदि न प्रपायेद्राजा दण्डं दण्ड्येष्वतन्दितः। शूले मत्स्यानिकापक्ष्यन्तुर्बलान्बलवत्तराः (if the king were not prompt to inflict punishment on those, who deserve it, the stronger would roast the weaker like fish on the spit). For the rest, it is everywhere allowed to use the लिङ् instead of the conditional, f. i. R. 2, 64, 22 यदेतद्गुम् कर्म न स्म मे कथयेः स्वयम्। फलेन्मूर्धं स्म ते राजनसद्यः प्रातसंहस्रथा (if you had not told me yourself this evil deed, your head would have fallen off in a thousand pieces), कथयेः and फलेत् = अकथयिष्यः and अफलिष्यत्.

Rem. In the archaic dialect the conditional had a larger sphere of employment. Though rarely used in its original meaning of a future's past (f. i. Rgv. 2, 30, 2 यो वृत्राय सिनमत्राभिष्यत् »who was about to take away the provision of Vrtra«), it occurs there occasionally as the past of the लिङ्, even in not-hypothetical sentences. Maitr. S. 1, 8, 1 त तदेव नाविन्दत्प्रापतिर्यद्होष्यत् (Praj. did not get what he could sacrifice)¹⁾, Cat. Br. 14, 4, 2, 3 तत एवास्य भयं बोयाय कस्माद्युध्यमेष्यत् (from that moment his fear vanished, for of whom could he have been afraid?)²⁾.

1) Even here and in similar instances the conditional shows its origin. The sentence quoted from the Maitr. S. treats of an action put into the past, if it were a present one, the sentence would assume this shape न विन्दति यदोष्यति or तुहुयात्. In other terms, अहोष्यत् may here be considered as the past of होष्यति.

2) In a well-known passage of the Chāndogya-upanishad (6, 1, 3) the conditional is hidden under a false reading उत तमादेशमपाक्ष्यो येनाश्रुतं श्रुतं भवति etc. Cānkara explains अप्राक्ष्यः by पृष्ठवानसि, the Petr. Dict. accepts it as an aorist, though it is then a barbarism, for if aor., it would have been अप्राक्ष्यः. Replace अप्राक्ष्यः, and all is right »had you but asked the instruction, by which etc.« Cp. P. 3, 3, 141.

IMPERATIVE.

348. Sanskrit imperative (लोट) comprises more than [is conveyed by its European name. It is not only the equivalent of what *we* are wont to understand by this mood, but it is also expressive of wishes, possibility and doubt.

We will treat severally of its different employment:

I. The mood of precept and exhortation. I. The imperative, like ours, signifies an *order* or *injunction, permission, precept, exhortation, admonition*.

Examples: 2^d person. Kathâs. 81, 56 अस्तस्वामिनीकृतं भजस्वातिथ्य-
मुनिष्ठ स्नाहि भुज्ञु ततः परम् (enjoy the hospitality of our mistress, get up, take a bath, thereafter take food), Çâk. IV वत्सौ भगिन्या: पन्यान-
मादेश्यतम् (my children, show your sister the way), Prab. V, p. 103 हा पुत्राः कु गताः स्य दत्र मे प्रतिवचनम्; — 3^d person. Daç. 132 अपसरतु द्विदकोट एष (let this wicked elephant withdraw), Nala 17, 32 प्रयतन्तु तव प्रेषाः पुण्यामोक्त्य मार्गाणो (your attendants must try to find out Nala), Mâlav. V, p. 137 तौ पृथग्वरदाकूले शिष्टामुन्नरुदक्षिणो (they may rule over —); — 1st person. Çâk. III यथनुमयसे तद्दहमेतां विश्रदां
कर्वापि (if you permit, I will make —), Mhbh. 1, 146, 29 चराम वसु-
धामिमाम् (let us wander over this country), Nala 7, 7 नलं वीरं पुज्करः
पर्वीरहा दैव्यानेत्यब्रवीद् भ्राता.

Rem. In exhortations, some particles are often added to the 2^d person, as अपि, अङ्, नन् etc. See 418.

349. In courteous injunctions and requests it is very common to use the imperative of the passive instead of the 2^d person of the active. Then the agent is commonly not expressed (10). Ratnâv. IV, p. 100 king to messenger कथय कथामतिविस्तरतः, messenger to king देव श्रूयताम् (listen, Sire). Panc. 48 the barber enjoins his wife मद्वे प्रीत्यमानीयतां कुरुभा-
पउम् (please, my dear, fetch me my razorbox). Vikram. I, p. 4 the apsarasas are bewailing their companion Urvacî, carried off by the Dânavas, Purûravas intervenes and says अलमाक्रन्दितेन पुरुरवसं
मासेत्य कथयतां कुतो भवत्यः परित्रातव्या इति. — For the rest, भवान् is of

course here likewise available (Mâlav. I, p. 4 न्वरतां भवान्) and when showing respect and reverence, one uses the title of the person addressed instead of it (260). So Panc. 86 तद्य मां भक्तिवा प्रापान्धार्यतु स्वामे is a more respectful mode of inviting, than स्वामिन् प्रापान्धार्य, cp. ibid. 48 शृणवन्तु भवन्तः समासदः (v. a. I request the judges to listen).

350. Another manner of expressing polite request, equally frequent, is using the verb अर्हति. One says श्रोतुमर्हति = श्रूयताम्, cp. our „deign to listen.” Nala 3, 7 Nala says to the gods मां न प्रेषयितुमर्हत्य (please, send not me), Çâk. V the door-keeper to the king कश्चिदेषामुपाधायस्तदेशस्त देवः श्रोतुमर्हति.

Rem. The लिङ् and the future in °त्यति are concurrent idioms with the imperative, the former especially in exhortations and precepts (343, a), the latter, when giving instructions (344, a). The future does, however, not cease to be a future; in other terms, it is not used in orders or permissions to be acted up to immediately, but if two or more injunctions are given, then often the one prior in time is put in the imperative, the latter expressed by the future. Mâlav. III, p. 79 भद्रे धास्यसि। मम तावदुत्पन्नावसरमर्थित्वं श्रूयताम् (you may go, but first hear —). Hit. 108 the old jackal instructs the others, how to get rid of the blue jackal, their insolent kinsman. When giving the general precept, he uses the imperative कुरुत, but the future करिष्यत, when giving the special injunction, to be acted up at a fixed point of time in the future¹⁾.

351. II. The imperative is expressive of *wishes* and *bene-dictions*.
II. Im-
pera-
tive ex-
pres-
sive of
wishes.

Examples: Such phrases as चिरं जीव, Hit. 118 गच्छ विजयी भव,

1) In this very meaning a few passages of the Mahâbhârata afford a 2^d pers. plur. of the medial future in °त्यति, instead of °त्ये, in other terms a formal difference, which stamps these forms as *imperatives of the future*. BOPP, *Vergl. Gr.* § 729 quotes three instances: Mhbh. 1, 17, 13; 3, 228, 8; 6, 27, 10, see HOLTZMANN, *Grammatisches aus dem Mhbhata* p. 83. To them I can add a fourth, Mhbh. 1, 133, 13: Drona being seized by a shark, calls upon his disciples for rescue ग्राहं हत्वा तु मोच्यत्वं साम्.

Nâgân. IV, p. 61 विजयेतां कुमारौ (may the princes be victorious), Panc. 16 शिवास्ते पन्थानः सन्तु (v. a. God speed you on your way), Mudr. VII, p. 231 चिरमक्तु महीं पार्थिवश्चान्द्रगुप्तः. — Here the precative (346) and the लिङ् are concurrent idioms.

Rem. It is to benedictions that the imperative in ^{P. 7, 1,} ³⁵ तात् is limited in the classic language. Daç. 16 एनमायुज्जनं पितृद्वपो भवानभिरक्षतात् ¹⁾ In the ancient dialect it had a wider employment, only see the series of precepts quoted Ait. Br. 2, 6, 13—16. ²⁾

352. III. The imperative is a kind of potential mood, expressive of *possibility* and *doubt* (cp. 344). It is especially used in interrogations.

Examples are frequent of the 1st and 3^d person. — Panc. I, 225 it says, a serpent even a not-poisonous one, is to be dreaded विषं भवतु मा भूयात्कटाटोपो भयंकरः (it may have poison or not, the swelling of a serpent's crest is dreadful), Mhbh. 1, 37, 8 अपि वन्नवमाणा हि हेतुं पश्याम मोचने (perhaps by deliberation we may find some means for rescue), Mâlav. IV, p. 117 आः कथं नु बलुस्मात्संकटान्मोच्यावहै (how may we be rescued from this danger?), Utt. I, p. 21 प्रत्येतु कस्तद्वुक्ति (who on earth will believe it?), Vikram. V, p. 184 मो राजान्किं ते भूयः प्रियं करोतु पाकशासनः (say, king, what may Indra moreover do for you?), Hit. 118 कथमयं प्रलाघयतां महासन्तुः (how may this great-hearted man be praised [as he deserves]?).

353. IV. The imperative with मा or मास्म serves to express *prohibition*. Yet this idiom is comparatively little used, but instead of it either अतम् or कृतम् with the instrumental of a verbal noun, or the aorist without

1) Another instance is pointed out by prof. KERN as occurring in a Sanskrit inscription on a stone, originating from Java, which stone is now in the Museum of Antiquities at Calcutta. Vs. 4 of this metrical inscription has this close: स जयतादेर्लङ्गनामा नृपः (king Erlanga may be victorious). See KERN's paper in the *Bijdragen van het Instituut voor de Taal- Land- en Volkenkunde van Nederlandsch Indië*, 1885 (X, p. 1—21).

2) DELBRÜCK, *Altindische Wortfolge*, p. 2—6 has endeavoured to prove that the imper. in तात् did duty of an imperative of the future in the dialect of the brâhmaṇa-works.

other augment, preceded by मा or मास्म. „Do not fear” f. i. P. 3, 3.
 constructions, = अलं भयेन, कृतं भयेन or मा भैषी: 175.

expressive of prohi-
 bition. Examples: 1. of imper. with मा and मास्म. Panc. 294 मा त्वं वैराग्यं
 गच्छ, Kathās. 39, 233 यात मास्मेह तिष्ठत (go on, do not stay here); —
 2. of अलम् and कृतम् with instrumental. Mudr. I, p. 46 अलमाप्नुया
 (no hesitation more), ibid. p. 53 वत्सालं विषादेन (be not sorry, my
 dear), Panc. 64 अलं संत्रमेणा, Çāk. I कृतं सदेहेन; — 3. of aor. with मा.
 Aorist with मा. Daç. 143 मास्म मवत्यो भैषु: (do not fear, ladies), Mhbh. 1, 153, 34 मा चिरं
 कृयाः (do not tarry), R. 2, 42, 6 कैकेयि मामकाङ्गानि मा स्वाक्षीः पापनिश्चये
 (do not touch my body, you evil-minded woman).

Rem. 1. अलम् is also construed with a gerund or an infin. Mudr. III, p. 124 अलमुपालम् (do not censure me any longer), Mṛeçh. III, p. 106 अलं सुपुडनं प्रबोधयितुम् (do not awake the sleeping people).

Rem. 2. In the epic dialect the augment is not always dropped in the aorist with मा. So in the famous imprecation R. 1, 2, 15 मा निषाद् प्रतिष्ठां त्वमगामः ग्राश्वतीः समाः. Cp. Mhbh. 1, 37, 7 मा नः कालो अत्यगाद्यम्.

Rem. 3. With मास्म not only the aorist is allowed, but also P. 3, 3.
 the imperfect tense, of course without augment. R. 2, 9, 23 मा सैनं प्रत्युदीक्षेया मा चैनमभिगाष्याः, Daç. 160 मास्म नाथ मत्कृतेऽध्यवस्थः साहसम्. 176.

Rem. 4. मा with optative is of course a concurrent idiom. In the prākṛts also मा with future in स्यति. Likewise in the epic dialect. Mhbh. 1, 30, 15 the three idioms are used side by side पुत्र मा साहसं कार्षीर्मा सथो लप्स्यसे व्यथाम्। मा त्वां दहेयुः संकुडा वालखिल्या मरीचिपाः.

354. The aorist with मा is not restricted to prohibition. It does occasionally duty as an optative with negation. Mṛeçh. VIII, p. 280 वसन्तसेने अन्यस्यामपि जाती मा वेश्या भूत्वं हि सुन्दरि। चारिच्युपासंपत्ते जायेया विमले कुले, R. 2, 30, 19 मा वर्णं द्विषतां गमम्. It may even express a doubt (352): Kathās. 42, 114 सहसा हि कृतं पापं कथं मा भूद्धिपत्ते (how can a crime, recklessly perpetrated, fail to cause mishap?). Or anxiety: Pat. I, p. 418 मैवं विज्ञायि (lest one should decide thus).

355. In classic Sanskrit the 1st person of the imperative

Archaic is less used than the other two (cp. 356). In fact, these conjunctive 1st persons belong to another set of forms, viz. the so-called conjunctive (लेण्). In both dialects of vaidik compositions, in mantras as well as in brähmana-works, this conjunctive is still to be met with. But Pāṇini already qualifies it as archaic. In epic and classic Sanskrit, indeed, its 2^d and 3^d persons exist no more, whereas its 1st persons are the very forms considered to make part of the imperative (लाग्).

This vaidik conjunctive shows a great relationship both in form and employment to Greek conjunctive, especially that of the Homeric dialect. It may express both, the hortative mood and the optative, and is much used in subordinate sentences, conveying a doubt or a purpose or having general bearing. Here are some instances of its use. Ait. Br. 2, 2, 5 यदि च तिशासि यदि च प्रायासै द्रुक्षिणमेवास्मात् धन्तात् (whether you are standing or lying down, give us wealth), Rgv. 10, 85, 36 the marriage-mantra गृ-पामि ते सौभगत्वाय हस्तं मया पत्वा जर्ददिर्यासः, ibid. 39 दोविषुरस्या यः पतिर्नर्विवाति प्रादः प्रातम् (may her husband have a long life, may he reach a hundred autumns), TS. 6, 5, 6, 2 योऽता जायाता अस्याकं स एकोऽसत् (who shall be born of her, must be one of us).¹⁾

Rem. 1. Like न with optative in the epic dialect (451 R. 1), so नेत् with conjunctive in the vaidik works may be = »lest.« Nir. 1, 11 नेत्तिल्लाय यन्त्यो नर्कं पताम (lest by going astray we shall go to hell), Ait. Br. 2, 12, 2 नेत्म द्वेष्टनभिप्रिता देवानगच्छान् (lest they should go to the devas unsatisfied).

Rem. 2. Some few conjunctives, occurring in the archaic texts, belong to the system of the aorist, as क्राम in Rgv. 10, 15, 6 चा

1) Instances from Rgv., AV., Çat. Br., Ait. Br. are brought together by DELBRÜCK in his treatise *Der Gebrauch des Conjunctivs und Optativs im Sanskrit und Griechischen* Halle 1871, especially p. 107—190. — It may be observed, that the Chāndogya-upanishad has not a single instance of the लेण् in the 2^d or 3^d person.

हिंसिष्ठ पितरः केन चिन्नो यद्य आगः पुरुणता कराम (do us no injury, fathers, on account of any offence, which we, after the manner of men, may have committed against you).

356. Instead of the 1st persons of the imperative, classic Sanskrit often uses the present (लट्), sometimes when having the nature of a hortative, as गच्छामः when = „let us go,” but especially in dubitative interrogations: किं करोमि कु गच्छामि (what shall I do, where shall I go?)

a.) present with hortative meaning. R. 2, 96, 20 अयवेहैव तिष्ठावः संनहाव्यतायुधौ (let us stand still here —), Panc. 86 तस्यात्मप्रार्थीरहनं कुर्मः (let us present him with our body), Prabodh. II p. 29 भवतु अस्मिन्नासने सपुष्पिश्रामि [= °विश्रान्तिः], R. 3, 61, 18 वनं सर्वे विचिनुवः (let us search through the whole forest). — The idiom is regular with तावत्. Çāk. I भवतु पाद्यान्तरित एव विज्ञस्तां तावदेनां पश्यामि (well, I will look on her —), Mudr. IV, p. 138 Malayaketu to Bhāgurāyana ततोपसपविः प्राणुवस्तावत् (therefore, let us not approach, let us rather listen), Panc. 261 अत्रैव दुर्गे स्थितस्तावदेनि कोऽयं भविष्यति. Cp. यावत् with present 478 al. 2.

b) present in dubitative interrogations: Panc. 40 किं.... श्रव्येषा मार्यामि किं वा विषं प्रथच्छामि किं वा पशुधर्मेण व्यापादयामि (shall I kill him with a weapon, or give him poison or put him to death as one kills a beast?), Hit. 95 कु यामः किं वा कुर्मः, Mhbh. 1, 155, 42 किं करोम्यहमायणां निःशङ्कं वदतानयाः (friends, tell me frankly, what shall I do for you = किं कर्त्वायण०). An instance of this idiom in the passive voice may be Panc. 37 तकिं क्रियते [sc. ग्रावान्यास्] »what shall be done by us?“

1) If these instances occurred only in verbs of the 1st conjugation, where the formal difference between the endings of the present and those of the imperative is a slight one, one could account for them in a satisfactory way by supposing errors of the copyists. But, in reality, instances being likewise found among the verbs of the 2^d conjugation, it must be recognized, as we do, that the present instead of the imperative is idiomatic for the 1st person. Such phrases as कुर्मः, प्राणुवः = कृणवाम and प्राणवाव should have moved CAPPELLER in his edition of the

K TYAS.

357. The **kṛtyas**, as far as they do duty for finite verbs, **Kṛtyas.**

may rank with the tenses, which are expressive of the subjunctive mood. They have the nature of Latin gerundivum, and, like this, they belong to the passive voice. But their sphere of employment is wider. They signify not only that, which one is *obliged* to do or what is *prescribed* to be done, but also what must happen *by necessity* or that which is *fit, expected, likely* to happen.

P. 3, 3,
163;
171;
172.

The many-sidedness of their employment.

Examples: 1. *duty, precept* Yājñ. I, 117 वृद्धमासि नृणां सातस्यौरोगि-वर्चकिणां पन्था देयः (one must make room for an old man, one charged with a burden, for a king, a *snātaka*, a woman, a sick man, a bridegroom and one in a carriage), Nala 1, 19 हन्तव्योऽस्मि न ते राजन् (do not kill me), Cāk. I आश्रममृगोऽयं न हन्तव्यः (— may not be killed), Panc. 269 शृगाल आह। अश्यायेकवान् तवान्तिके तमानेष्यामि पन्त्या सङ्गोकृतक्रमेण स्थातव्यम्. When substituting for these **kṛtyas** the active voice, one would get in the first example पन्थान् दृश्यात्, in the second मा वधीः, in the third न कश्चिद्दन्तुमर्हति, in the fourth तिष्ठ.

2. *necessity*. Panc. 167 मयावश्यं देशान्तरं गतव्यम् (I must needs go abroad), ibid. I, 450 मूलिणां पणिता देष्या निर्धनानां महाधनाः (blockheads are the natural enemies of the learned, the poor of the wealthy).

3. *probability, conjecture, expectation, etc.* Cāk. III अस्मिन् लतामप्तये संनिहितया तया भवितव्यम् (she is sure to be in the neighbourhood of the bower), Panc. 240 सिंहश्चिन्तयामास। नूनमेतत्स्यां गुहायां रात्रौ केनापि सञ्चेना गतव्यम् (the lion reflected: surely some animal will come into this hole to-night), Prabodh. V, p. 106 कुचिंदुपकृतिः कायमीभिः कृता क्रियते श्यामा (are they likely to confer any benefit or have they done so before or are they doing so now?). The last example plainly shows, that the **kṛtya** borders upon the sphere of a participle of the future, काये being here almost = कर्त्तियमाणा. Thus भवितव्य or भाव्य may be even = »future,» भवितव्यता »the future.«

4. Even *desert* and *ability* find their expression by them. Kâç. on P. 3, 3, 169. gives this example भवता खलु कन्या वोद्ध्वा == भवान्वलु कन्यां वहेत् == भवानेतद्देहिति, and on sâtra 172 भवता खलु भासो वोद्ध्वः == भवान्हि प्राक्. — The kṛtyas may be also expressive of *indignation* at some fact, not expected. Mudr. VII, p. 220 Râxasa, when hearing the glory of his foe Cânakya proclaimed in the very streets of Pâtaliputra, exclaims एतदपि नाम राजसेन श्रोतव्यम् (and even this Râxasa must hear!); Daq. 78 the wretched Jaina monk deplores his misfortune and the necessity, he has been put to, to break with the faith of his fathers सम तु मन्दभाग्यस्य..... अफलं विप्रलम्भप्रायमोद्युग्मिद-मध्यमवर्त्म धर्मवत्समाचर्तृपीयमासीत् (thus, on such a road of disbelief, as this, which gives no fruit, but rather deception, I must walk, as if it were the true faith).

Rem. Some kṛtyas are restricted to »necessity,” viz. those in °आव्य, cp. P. 3, 1, 125. — Other irregularities of meaning are caused by the improper employment of the passive voice, as द्रानीय, when denoting »the person who deserves a gift,” संधेय »one fit to make an alliance with” (Panc. III, 8), उद्देतनीय »to be dreaded” (ibid. III, 113. 142). Some may have even an active meaning, see P. 3, 4, 68.

CHAPT. V. Participles and participial idioms.

358. When laying down the syntax of the participles, there must be distinguished between the participial forms and the participial employment.

As to their form the **participles** are adjective nouns, derived by constant suffixes from any verbal root, and which are the proper exponents of participial employment. Sanskrit possesses 1. three participles for the continuous action, one in each voice (कुर्वन्, कुर्वाणः, क्रियमाणः), which are named *participles of the present*'), 2. two *participles for the future*, one in the

1) In Sanskrit, this term is less improper, than in many other languages, because its present has chiefly the character of expressing the durative (ब्रह्मान), see 326.

active voice (करिष्यन्) and one serving both for the medial and the passive (करिष्यमाणः), 3. the *krtyas*, which are passive participles for the future, but with a special employment, see 357, 4. two *participles for the past*, to signify what is done, achieved, completed as कृतः and कृतवान्, the latter of which has always an active meaning, as to the former see 360.

It must be kept in mind, that the participles, unless they themselves do duty as finite verbs, denote the past, present or future only with regard to the time, involved by the chief verb of the sentence.

359. Additional remarks. — 1. As participles of the future in the active may be considered also a.) the *krtis* in °उ, derived from desideratives, as चिकिष्यु (wishing to do, being about to do), ep. 52 a, f. i. Daç. 166 तत्र च स्वादु पानीयमेधांसि कन्द्मूलफलानि संतिष्ठत्वावः..... अवातराम (and there [on that island] we descended, desiring to take sweet water, fuel, turnips, roots and fruits); b.) some in °इन्, mentioned by P. 3, 3, 3, as गमी ग्रामम् (one, who will go to the village), they do even duty as finite verbs: Kathâs. 35, 104 उच्चिष्ठ राजनामाकी ते वीरो वंशधरः सुतः (get up, my king, a son will be born to you —), Vikram. V, p. 181 सुरासुरविमर्दो भाकी = °भविता; c.) those in °अक, when put close to the chief verb; they are expressive of a purpose, ep. 52 c.¹⁾.

2. Further there are the old participles of the past, formed with reduplication, such as चकृवान्, f. चकुषी, n. चकृवत् for the active voice, and चक्राणः for the passive. In classic Sanskrit they have almost wholly got out of use. Already Pânini restricts P. 3, 2, them to Holy Writ, with the exception of six, viz. सेदिवान्, उषिवान्, 106—
109.

1) I was wrong, in doubting, on p. 39 N. 3, of this book, at the correctness of the example (Mhbh. 3, 73, 25 = Nala 21, 22) भवन्तमपिवादकः quoted by WHITNEY. When reading once more not only that passage, but the whole sarga, I clearly saw, that भवन्तम् cannot but depend here on अपिवादकः.

शुश्रुतान्, the compounds अनाश्रवान्, उपेयिवान्, अनूचान्: The participle in °वान् (वांस्) is, however, oftener met with in the post-Pānīnean literature, than would be expected by this rule, but it occurs chiefly in epic poetry and in kāvyas. Mhbh. 1, 44, 10 विजहिवान्, R. 1, 26, 25 विनेदुषी, Kathās. 25, 72 अनिद्रस्य निषेदुषः, Kumāras. 2, 4 नमस्तुप्यः.... भेदसुप्युषे, ibid. 6, 72 पदमातस्युषा त्वया, ibid. 6, 64 द्वयूचिवास्तमेवार्थम्, Kathās. 81, 31, Çīçup. 1, 17 etc. That it may even do duty as finite verb, has been mentioned 338. But the participle of the past in °वान् has wholly antiquated, and is only met with in the archaic dialect, see f. i. Çat. Br. 3, 9, 1, 1; 11, 1, 6, 8 etc.

360. Of the participles in °त the great majority have a passive meaning, hence it is customary to call the whole class the passive participle of the past. But some others are not passives, but intransitives, as गत (gone), मृत (died), भिन्न (split). Some again may be even transitive actives, as पीत (having drunk), प्राप्त (having reached), विस्मृत (having forgotten), विभक्त (having divided), in this case they may generally convey sometimes a passive, sometimes an active meaning. For instance:

आवृण act. Daç. 138 आवृणश्च लोको प्राप्तं सहस्रापयश्वानां
यथायथमुच्चैःस्यानानि. pass. R. 2, 83, 5 ग्रातं सहस्रापयश्वानां
समावृतानि (the scholiast adds सादिभिः).

With this verb, the active meaning is the more common.

प्रसूत act. Utt. III, p. 38 तत्र दारकद-
वं प्रसूता [sc. सोता]. pass. Ragh. 1, 12 तदन्वये शुद्धिमति
प्रसूतः.... दिलीपः.

अपराद act. Çāk. I कथमपरादस्तपस्त्रि-
नामस्मि (how, have I offended
the holy men?) pass. Kathās. 17, 48 देव्या नैवापरादं
ते (there is no offence done to
you by the queen).

प्रविष्ट act. Vikram. II, p. 29 आदग्रन्ता-
त्पविदा सा मे सुरलोकसुन्दरी हृदयम्. pass. R. (Gorr.) 5, 56, 28 प्रविष्टं ते
प्राप्तुः.

प्राप्त act. Mudr. I, p. 7 अभिमता भवनम-
तिथयः प्राप्ताः (welcome guests are
come to my house). pass. Hit. 24 पञ्चिभिः.... तरुकोदरे
प्रवक्तास्थीनि प्राप्तानि.

Moreover, in accordance to what has been stated above the neuter sing. of all intransitive participles may be employed also in a passive sense. Instead of **अयं गतः**, **अयं मृतः**, one says as well **गतमनेन**, **मृतमनेन**. Cp. Pat. I, p. 468.

Rem. 1. If a participle in **त** is used with intransitive meaning, then the transitive passive is commonly expressed by the corresponding part. of the causative. **भिन्न** means »split by itself" **भेदित** »split [by somebody]," **प्रबुद्ध** »awake" but **प्रबोधित** »roused," **जात** »born" but **जनित** »engendered," **पतित** »fallen" but **पातित** »thrown" etc.

Rem. 2. As far as I know, the participles in **न** never convey a transitive active meaning; they are, as a rule, intransitives, as **भग्न**, **भिन्न**, **सग्न**.

361. Occasionally the participles in **त** are used of the present. They are then expressive of an action achieved, completed, finished. So **गत** and **स्थित** when = „being,” **शत्ता** „able,” **मृत** „dead,” **भग्न** „broken.”

362. II. We will now treat of the **participial employment**. Before defining it, abstraction is to be made of the case in which the participles are nothing more or less than simple attributive adjectives, as **विरुद्धो धर्मः**, when = „a forbidden law,” or even substantives, as **वृद्धः** when = „old man,” **शिष्यः** „when = disciple.¹⁾ Apart from this adjectival function, the participles serve to express attending circumstances or other qualifications

1) A special rule of Pāṇini (3, 3, 114) teaches the neuters of participles in **त** to be admissible as nouns of action. So Mhbh. 1, 157, 41 **सर्वैः सह मृतं श्रेयो न च मे जीवितं ज्ञमम्** (it is better to die together, nor can I bear to live). Pat. I, p. 11 **हिक्कितहसितकपुरुषितानि नैव दोषाय भवन्ति नायाम्युद्याय** (hiccoughing, laughing and scratching are neither sinful nor pious actions).

of the main action, whether temporal or local, causal, concessive, conditional, hypothetical, etc. In other terms, in Sanskrit, as elsewhere, the participles are a concurrent idiom of subordinate sentences, of which, indeed, they may be said to exhibit the rudimentary form.

Examples: 1. the participle equivalent to a simple relative clause. Panc. 2 अत्र च मदूरतां वृत्तिं भुज्ञानानां पपितानां पञ्चशती तिष्ठति (here are five hundred scholars, who enjoy a salary which I give them).

2. the participle denoting time, state, condition, circumstance. Panc. 268 शृगालः कोपाभिष्टस्तुवाच (the jackal being filled with anger, said to him), Bhoj. 17 एवं विज्ञादित्ययं कुवाणिं राजानं प्रति कदाचिन्मुख्यामात्येनेत्यमायधायि (now, as the king made such expenses of money etc., his first minister once addressed him thus), Mṛcch. VI, p. 222 वरं व्यायच्छतो मृत्युं गृहीतस्य बन्धने (better to die while showing prowess, than in fetters after having been seized).

3. the participle denoting cause, motive. Panc. 58 ते तथा कर्तव्या यथा पलायन्तो हन्यमानाः स्वर्गं न गच्छन्ति (they must be brought to such a pass as to be excluded from heaven, being killed in the flight), here the complex पलायन्तो हन्यमानाः points at the cause of their not reaching heaven; R. 1, 1, 99 पठन्मायपां नः प्रेत्य स्वर्गे महीयते (by reading the Rāmāyana one gains heaven).

4. the participle equivalent to a concessive sentence. Panc. 304 भो निषिद्धस्वं मयानेकप्रो न शृणोषि (though I have dissuaded you several times, you do not listen to me). In this meaning, अषि is generally subjoined to the participle, see 423.

5. the participle expressive of the protasis of a conditional or hypothetical sentence. Daç. 140 अस्य तु पापिग्राहकस्य गतिमननुपपदमाना भवत्कुलं कलङ्कयेयम् (if I should not follow the path of my [deceased] husband, I should dishonour your family), Kathās. 77, 92 अत्त्वतो ज्ञानतस्ते शिरो धास्यति लापउशः (if you do not say it, and know it, your head will fall off into a thousand pieces).

6. the participle denoting a purpose, aim, intention. Thus is the proper employment of the participle of the future. Kathās. 38, 157 त्यज्यन्ती तं देशं ब्राह्मणासादकृत वसन्ति स्वाम् (being about to leave her country, she ceded her house to the brahmans),

Dag. 79 प्रकृतिस्थानमून्निवधाद्यकर्पीसुतप्रहिते पथि॑ मतिमकृवम् (as I wished to bring them back to their natural state —) Mhbh. I, 163, 16 वृक्षमाहाय राक्षसः॑ ताउयज्वंस्तदा भीमं पुनरम्यद्रवद् बलो (the giant took a tree and ran once more at Bhima, that he might strike him).

363. As a rule, the mere participle suffices for this purpose. Now, as this is by far less done in modern languages, different connectives are to be added, when translating, as *when*, *if*, *though*, *because*, *as*, *while* sim. In short, participles in Sanskrit are as significant as they are in Latin and Greek.

The only particles added are इव, to denote comparison, and अपि, the exponent of a concessive meaning. Panc. 54 पश्यतास्या रातक्यादः पुरुषोपुकारा इव शरीरावयवा विभावन्ते (her body looks, as if she were —), ibid. 278 परितोष्यमाणापि॑ न प्रसोदति (though she is being satisfied, she is not kind), ibid. II, 173 सकृत्कदुकपातेन पतत्वार्थः पतन्नपि (a noble-minded man falls as a ball does, if he should fall *at all*).

364. The participial employment is not limited to the participles. Any adjective may be employed as if it were a participle. It is then usual to add to it the participle सन्त् (being). Yet, सन्त् is not indispensable and is often wanting, especially if it is a bahuvrīhi that has a participial employment.

Examples: a.) of सन्त् added. Çâk. IV वनौकसोऽपि सन्तो लौकिकज्ञा वयम् (though living in the forests, we know the world), ibid. III कुतस्ते कुसुमागुधस्य सतसैक्षण्यमेतत् (how did you come by that sharpness, you, whose arrows are but flowers?), Kathâs. 24, 67 बाहं मया सा नगरी दृष्टा विद्यार्थिना सता॑। अमता॑ भुवस् (I saw that town, indeed, while I wandered about when a student), Panc. 44 कथं दूरबन्धनबडा॑ सती॑ तत्र गच्छामि॑ (how can I go there, being tied with strong fetters?).

b.) of the mere adjective. Panc. I, 109 किं॑ भक्तेनासमर्थेन किं॑ प्राक्तेनापकार्त्तिणा (what is the use of a faithful [servant], if he be not able, what, of an able, if he be not faithful?), Çâk. II two young ascetics are approaching, the king, before their being ushered in, knows them by their voice and says अये धोरप्रशान्तस्वरै॑स्तपस्त्रिभिर्वितत्वम् (by

the sound of their voice, which is strong and soft at the same time, they must be inferred to be ascetics), Hit. 91 तामाल्यानुकाम एव सत्वरमागतोऽहम् (wishing to tell it [sc. the news वाताम्], I have come here).

Rem. 1. Bahuvrīhis, the predicate of which is a participle, generally share the participial employment. Panc. 130 अय ते टुङ्का प्राङ्गितमना व्यचिन्तयत् (when he saw him, he became anxious and reflected), Ven. I, p. 25 देवि समुद्रतामर्जुस्माभिरामापि भवतो नोपलक्षिता (Madam, by the angry mood I am in, I have not noticed your coming here), Mudr. III, p. 112 आयेषौरं सर्वतो निरुद्धेष्टाप्रसरस्य मम अन्धनमिव राज्यं न राज्यमिव (if mylord in this manner crosses my liberty of movement, my kingdom seems a prison to me, not a kingdom).

Rem. 2. सत्, however, is occasionally added even to real participles. Panc. 126 तेन मूर्खेण वानरेण कुडेन सता..... प्रहारो विहितः (now, that stupid monkey, being in an angry temper, gave a blow), ibid. 335 सोऽपि कर्कटस्त्रैव स्थितः सन्सर्पाणानपाहरत् (while standing on that very spot, the crab etc.), Mhbh. 1, 166, 2 स..... पूर्वमिवागतां सतो दर्शाप्सरसं तत्र, here सतो added helps the understanding of the remote past. Cp. Panc. 248, 1. 7.

ABSOLUTE CASES.

365. As the participle is an adjective noun, it needs must rest on some substantive, of which it is the predicate, and with which it is to agree in gender, number and case (27). We may call this substantive the *subject* of the participle. When being a pronoun, it is often not expressed (10), as little when a general subject. But, whether understood or expressed, it is likely to form part of the chief sentence, and by its noun-case, which is at the same time that of the participle, it marks the nature of the logical relation, which exists between the principal action and the subordinate one.

Yet, the participial employment is not restricted to

the case, that the subject of the participle occurs in the chief sentence. In Sanskrit, like many other languages, it extends also to the absolute cases, by which name one denotes the participle with its subject, if they are but loosely connected with the principal sentence, their noun-case not being grammatically dependent on any word or phrase in the chief sentence. Sanskrit has two absolute cases: the *locative* and the *genitive*. Of these, the former is the general one, the latter has a much narrower employment.

366. The **absolute locative** is a very frequent idiom. It is the Sanskrit counterpart of the Latin absolute ablative and the like genitive of Greek. It shares the whole manysidedness of signification of the participial employment. In other terms, it is equivalent to any kind of subordinate sentence: temporal, modal, causal, conditional, hypothetical, concessive, etc.

Examples: Kathās. 5, 106 दिवसेषु गच्छतु (time going), ibid. 28, 134 एतस्मिन्मृते रात्रसुते कोर्यो समातुभिः (that prince being dead, what care I for my own life?), Çāk. I पोर्वते वसुमतीं शासति (while a Paurava rules the land), Daç. 118 तमसि विनृमिते..... उत्तियते ज्ञपाकरे..... यथोचितं श्रयन्तीयमपते (when darkness had spread and the moon had risen, I went to bed), Çāk. I कर्पि ददात्यभिमुलं मयि भाषमाप्ते (she hearkens, when I speak in her presence), Hit. 96 एवसुन्नवति द्रूते (after the messenger had thus spoken), Nala 5, 33 वृते तु नैषधे मैथ्या लोकपला महोत्तमः..... नलायादौ वरान्दुः (Nala having been chosen by the daughter of Bhīma, —), Panc. 17 अथोपसृत्य दमनको निर्दिष्ट आसने पिङ्गलकं प्रणाम्य प्राप्तानुज्ञा उपविष्टः.

367. It is not necessary, that the predicate of the absolute locative be a participle. It may be also a noun (adjective or substantive). Often, however, सन्, वर्त-मान, स्थित etc. are added.

P. 2, 3,
37.

Examples of सत् त् etc. added to the participle or noun. Panc. 242 सूर्योदये इथां प्राप्नेष्टूलकेषु सत्तु (at day-break, when the owls had become blind) [cp. 364 R. 2], ibid. I, 310 रात्रो दीपशिलाकान्तिर्न भानातुदिते सति (it is at night-time that the light of the lamp is pleasant, not when the sun has risen), ibid. 56 the king says to his daughter पुत्रि त्वयि दृहितरि कर्तमानायां नारायणे भगवति ज्ञानातरि स्थिते तत्किमेवं युद्धते यत्सर्वे पाचिक्वा मया सह विग्रहं कुर्वन्ति (my child, as you are my daughter, and Lord Vishnu my son-in-law, how etc.)

Examples of a nominal predicate without auxiliary. Panc. 62 एतत्सरः प्रीत्यु श्रोषं यास्यन्ति अस्मिन् शुष्के.... एते नादां यास्यन्ति (this lake will soon become dry, when it will be dry, they will perish), Bhoj. 12 हात्रि धर्मिणि धर्मिष्ठाः पापे पापपराः सदा [viz. प्रता:] (if the king be virtuous, the subjects will be virtuous, if wicked, they too will be fond of wickedness), Câk. V कथं धर्मक्रियाविवृतः सतां रक्तितरि त्वयि (— while you are the protector), Prabodh. II, p. 39 कामक्रोधादिषु प्रतिपञ्चेषु कुत्रेयमुद्देष्यति तथापि लघीयस्यपि द्विषो नानवहितेन तिगीतुपा भाव्यम् (as Love, Anger etc. are her adversaries, how will she [Vishnubhakti] march against them? Nevertheless, no one, who is desirous of victory, must be careless, even if his enemy is rather weak).

368. Occasionally the subject in the absolute locative is understood, as एवं सति ([this] being so), तथानुष्ठिते (after [this] had been performed in this way). Of course, it is always wanting with impersonal verbs, as Daç. 107 तेनायुपाते (after his having consented), Mhbh. 1, 154, 21 गन्तव्ये न चिरं स्थातुमिह प्रकर्षय् (since we must start, we cannot stay here long), ibid. 1, 150, 4 विदिते धृतराष्ट्रस्य धार्तराष्ट्रो न संशयः दग्धवान्याएतुदायादान्.

369. Sometimes the absolute genitive is a concurrent idiom of the absolute locative. It is far from bearing the general character of the latter. It is limited, indeed, to the expression of some action not cared for while performing the main action. Sometimes the absolute genitive may be rendered by „though, notwithstanding, in spite of” and the like, sometimes it is simply pointing out, which action is going on at the time

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when the main action intervenes, then we may translate it by „while” or „as.” Other restrictions of its employment are: 1. its predicate must have a durative meaning, and is therefore in most cases a participle of the present, or at least a partic. or adjective, which does duty as such; 2. its subject must be a person. Upon the whole, the absolute genitive is usually found in standing phrases¹⁾.

According to P. 2, 3, 38 the absolute genitive is expressive of some action not cared for, while performing the action of the chief sentence. The commentary illustrates this rule by the example रुदतः प्राक्षाजीत्, which is interchangeable with रुदति प्रा०, because it means रुदन्ते पुत्रादिकमनादूत्य प्रवृजितः (he has forsaken the world not caring for the tears of his family).²⁾.

1) These rules have chiefly been fixed by F. DE SAUSSURE in his valuable and exhaustive treatise *de l'emploi du génitif absolu en Sanscrit*.

The rule of the subject being a person is violated Kumāras. 1, 27 अनन्तपुष्पस्य मधोहि चूते द्विरेफमाला सविशेषसङ्गा (though spring has an immense variety of flowers, the rows of bees cling especially to the amra-flower), unless it be supposed that Kālidāsa means the personified Spring. — In this passage of the Rāmāyaṇa (3, 11, 58) ततो भुक्तवतां तेषां विप्रापामिल्बलोऽब्रवीत्। वातापे निक्रमस्वेति a participle of the past in °तवन् is the predicate.

2) Pāṇini's sūtra runs thus: षष्ठो चानादरे. The preceding s. 37 यस्ते च भावेन भावलक्षणाम् enjoins the employment of the absolute locative. Now, s. 38 allows the genitive too, but only for the case, that there is to be expressed अनादर. One may ask, what is the exact meaning of this term. Does it mean »disregard,» or has it rather a more general import, that of »indifference?» The former interpretation needs implies the participial action being known to the agent of the main action, but this is no requisite to the latter. If we consider the practice of Sanskrit phraseology, it becomes very probable, we must take अनादर in its widest sense. Then all cases of absolute genitive may range under it. In such phrases as R. 1, 60, 15 सप्तरौरो नरेष्वरः । दिवं ज्ञाम काकुत्स्य मुनीर्नां पश्यतां तद् (under the eyes of the *muni*s, the king [Trīcāṅku] ascended to heaven) the *anādara* is to be found in this, that the chief action is going on

Examples: 1. the gen. = *though, in spite of, notwithstanding*. Panc. 193 यदेते मया पृष्ठः सचिवास्तावदत्र स्थितस्यापि तव तत्परीक्षार्थम् (that I have asked them, though you were here, was but to make a trial), Mudr. III, p. 124 नन्दाः.... पश्यते इव हताः पश्यतो राज्ञसस्य (— under the very eyes of Rāksasa), Panc. 152 मूषकः] पश्यतो मे परिश्रमन्, Mhbh. 1, 102, 70 विचित्रवैर्यस्तरूपो यस्यपास समगृकृतः सुहृदां यत्मानानामाप्नुः सह चिकित्सकैः त्रायम्.... यस्तादन्तम् (Vicitravirya became consumptive, when being young, and died in spite of the efforts of his friends and skilled physicians), R. 2, 100, 4 न हि लं त्रीवतस्य वन्माग्नात्मुमर्हसि (do not go to the forest during his lifetime [= *eo vivo*]). In the last example the notion of disregard appears, if one eliminates the negation: »the action of going to the forest though he is living, must not be done by you.”¹⁾).

2. the gen. is expressive of a situation, existing at the time, when the main action intervenes, Eng. *while, as*. Panc. 131 एवं बदतस्य स लुभ्यकस्तत्रागत्य.... निभृतः स्थितः (while he was speaking thus, the said hunter came and concealed himself), ibid. 44 the barber's wife asks her friend नायं पापात्मा मम गताया उत्थितः (the rogue [she means her husband] has not risen [from his couch] during my absence, has he?), Kathās. 18, 356 इति चिन्तयतस्य तत्र तोर्यार्थमायुः.... स्थितः (while he reflected thus, females came), ibid. 3, 11 तेषां निवसती तत्र.... तेषो दुर्मितः समजायत.

Rem. 1. Between these two different kinds of absolute genitive there are, of course, interjacent links. The *anâdara* of the action conveyed by the absolute genitive may be more than simple independence and less than full disregard. Mhbh. 1, 153, 7 अहमेन हनिष्यामि प्रेक्षन्यास्ते सुमध्यमे »I shall kill him, beautiful lady, and

quite independently of the circumstance, that the holy men were its spectators. Then, the term *anâdara* holds also good for the case, that the absolute genitive is merely expressive of the situation.

The Mahâbhâshya has no comment on our rule, the Kâtantra does not mention it at all, see Trilocanadâsa on Kât. 2, 4, 34 (p. 499 of EGELING's ed.).

1) See DE SAUSSURE, p. 23. In the same book, p. 63—74 plenty of instances prove the frequency of the phrase पश्यतस्य and the like.

even in your presence," here the absolute turn denotes the easiness of the enterprise.¹⁾

Rem. 2. The absolute genitive seems to be very rare in the archaic dialect.²⁾

370. Apart from this absolute genitive, Sanskrit upon the whole shows a preference for employing genitives of the participle, either as dative-like genitives (129) or when depending on some substantive. The frequency of this turn makes it sometimes difficult to distinguish between the absolute and the not-absolute construction. In some phrases both seem to mingle. For them we may use the term of semi-absolute construction, for the logical relation between the genitive and the principal sentence, though not wholly wanting, is very loose, indeed.³⁾ Here are some instances. Panc. 154 एवं चिन्तयतो महाकठेन त दिवसो व्यतिक्रान्तः (»he thinking so" or »for him as he thought so" the day passed slowly), Daq. 144 इह च नो वसन्तोनां द्वादश सप्ताः समत्ययुः, and so regularly to denote »while somebody was doing so and so, some other arrived, the sun rose or set, time passed etc." See f. i. Panc. 56, l. 1, R. 3, 11, 68, Kathâs. 15, 123, R. 2, 62, 19, ibid. 85, 14. This idiom borders on that, treated 128 R. 2.

Of a somewhat different nature are such instances as Mudr. V, p. 180 चन्द्रगुप्तस्य विक्रेतुरधिकं लाभमिच्छतः। कल्पिता मूल्यमेतेषां क्रूरेण पवता वयम् (as Candragupta in selling them [the jewels], desired an ex-

1) DE SAUSSURE, p. 24 and 25 quotes a few passages pointing to the fact, that the absolute gen. occasionally may answer to fr. *pour peu que* = *for aught*.

2) The oldest instance of it, known to DE SAUSSURE, is Maitrâyanîyopanishâd 1, 4 मिष्टो लन्धुवर्गस्य महतीं यियं त्यक्तास्यालोकादसुं लोकं प्रयाताः. Another instance from the archaic dialect is Âp. Dharm. 1, 2, 7, 13 पश्यतोऽस्य, cp. the foot-note on p. 288 above.

3) See DE SAUSSURE p. 33—41.

orbitant profit, you, cruel man, have made ourselves the price), Panc. 162 तदेन मुक्ता मम जीवन्त्या नाशः पाणिं ग्रहीयति, Çâk. I कर्तुं व्याधुन्वन्त्या: पिबसि रसिसर्वस्वमधरम्, Nâgân. I, p. 8 तन्निवासयोग्यमिदं तपोवनं मन्ये भविष्यतीह वसतामस्माकं निर्वृतिः. In the first of these examples the genitive may be accepted as a dative-like one (129), in the remaining it depends on a noun (पाणिम्, मम understood, निर्वृतिः). Likewise Nala 24, 15, Panc. 57 यदि मम स्थानार्थमुद्दतस्य मृत्युर्भविष्यति, etc. etc. Cp. also the foot-note on p. 94 of this book.

Rem. The differences between the absolute and the semi-absolute genitives are sometimes very small, indeed. Panc. 156 एवं मे चिन्तयतस्ते भृत्या मम प्राणां सेवका जाताः, here the absolute turn would be doubtful but for the pronoun of the 1st person repeated. That in such phrases, as »while A. was doing this, B. arrived,” the genitive is thought by Sanskrit-speakers an absolute one, is proved by this, that the absolute locative is used too. Mhbh. 1, 169, 1 वसत्सु तेषु प्रच्छन्ते पापडवेषु महात्मसु। आग्रामाथ तान्द्रुषु व्यासः, Kathâs. 42, 165 अर्थैतस्यां च मयि च..... मृणाथवसायिन्योरागतस्वमिहधुना.

371. It is no hindrance to the absolute construction, if its subject is a word, occurring also in the main sentence. Panc. 67 एवं चिन्तयतस्तस्य प्राणको मन्दं मन्दं गत्वा प्रणाम्य तस्याये स्थितः, here तस्य, the subj. of चिन्तयतः means the lion, तस्याये the same lion. Kathâs. 29, 77 कर्दयेयति मामेषा तवाम्बा त्वयिः स्थिते, here the absolute loc. is used, though its subject त्वयिः is also represented in the main sentence by तव. Cp. R. 3, 57, 2; Nala 5, 33.

372. The semi-absolute employment must also be stated for the instrumental. Here are some instances. Kathâs. 29, 55 स लिं भूतैः कलौरेतैर्द्वारा न ते भविष्यति (by eating these fruits you will enjoy eternal youth), R. 2, 64, 18 स चोदृतेन बाणेन सहसा स्वर्गमास्थितः (as soon as the arrow had been drawn out, he mounted to heaven), Panc. 57 सुपगे समस्तैः शत्रुभिर्हैरन्तः पानं चास्वाद्यित्यामि (my dear, I will not take either food or drink until after having killed all the enemies), ibid. 178 भद्रं न भेतव्यमस्मद्द्वैर्भिर्भिर्विद्यमानैः (do not fear, with such friends as we are), Kathâs. 55, 213 दूष्या विन्द्यवासिन्या पत्नीपुत्रो त्वमाप्स्यति, Panc. 194 तैरातैः स्वपत्नः परपत्नश्च वश्यो भवति (Lat. *his cognati*).

nitis et tui et adversarii tibi obnoxii erunt). In all of them the absolute locative might have been used. The instrumental represents the action, expressed by the participle, as the *cause* or *motive* or *means* of the main action, and in this respect it shows a close affinity to the Latin absolute ablative.

OTHER PARTICIPIAL IDIOMS.

373. Other participial idioms are:

Participle added to a verb of Panc. 149 किं न लज्जस एवं लुभाणः (do you not feel ashamed at affection of speaking thus?), ibid. 147 शोचितव्यस्तं गर्वं गतः (one must pity you for having become proud), ibid. 112 अन्योर्धिरेयं वितत्वता त्वया सायु न कृतम् (you have not done well by kindling discord between them), Mhbh. 1, 145, 9 तान्नाइयं पितृतः प्राप्तान्धृतराष्ट्रो न सृष्टे (Dhrt. cannot endure their having obtained the kingdom from their father's side), Mahâv. I, p. 18 सृहयामि रामभद्रालङ्कृताय राजे दप्रारथाय.

374. II. The participle, which expresses the predicate of the object of the verbs of *seeing, hearing, knowing, thinking, feeling, conceiving, wishing* and the like. Since, of course, it must agree with the object, it is an accusative with the active voice, but a nominative with the passive of the chief verb (6). So it is said मां प्रविशन्तमपश्यत् (he saw me enter), pass. अद्यमनेन प्रविशन्तदृश्ये. By using some other noun instead of the participle, we get the idiom, mentioned 32 c.), f. i. मां युवानमपश्यत् (he saw me being young = he saw, I was young).

This much used **accusative with participle** is the counterpart of Latin acc. with infinitive, which construction does not exist in Sanskrit (390 R. 2). Concurrent idioms are the *oratio directa* with इति and re-

lative sentences with the conjunctions यद् or यथा (491 foll.).

Examples: a.) with an active chief verb. Panc. 51 काञ्छिद्रात्-कन्यां करेणुकाह्वानं.... समायातां दृष्टवन्तो (they saw some princess approaching on elephant's back), Mudr. IV, p. 158 न मां दूरीमवन्तमिच्छति कुमारः (the prince does not desire my being far), Çâk. IV वेत्सि न मामुपस्थितम् (you do not know, I am near), Hit. 2 स भूपतिरेकदा केनापि पठ्यमानं प्रलोकद्वयं शुश्राव (once the king heard somebody read two çlokas), Kathâs. 9, 74 प्राबर्त्तेण हठाक्रोन्तमटव्यां सर्पमैक्षत, Çâk. VII अङ्गुली-यकदप्रानादूर्ध्वर्वा तददुहितमवगतोऽहम् (on seeing the ring, I remembered that I had wedded his daughter). As to the last examples cp. 14, VIIly.

b.) with a passive chief verb. Mudr. III, p. 120 कस्माद्येषापक्रामन्तुपेत्तिः (why have you overlooked his withdrawal?), R. 3, 67, 16 Jatâyu tells Râma, he has seen the carrying off of Sîtâ ह्रियमाणा मया दृष्टा रावणेन, Kathâs. 41, 4 मित्रेण कथितोऽधुना.... असुष्य आता देशान्तरे मृतः (a friend has now told him, his brother died abroad), Çâk. III गान्धर्वेण विवाहेन ब्रह्मो राजपिकन्यकाः। शूद्रते परिणीतातः पितृभिश्चाभिनन्दिताः।

Predicative genitive. Rem. If not a chief verb, but a nomen actionis is attended by the predicate of its object, both the object and its predicate are put in the genitive [110]. Panc. 67 the animals of the forest have engaged themselves to send every day one among them to the lion for food; when it was the turn of the hare, she went to the lion and said, she with four other hares had been sent by the animals मम लकुतस्य प्रस्तावं विज्ञाय »as they knew me to be reputed [a] rather insignificant [animal]”, Mâlav. I, p. 18 राजः समज्ञमेवावयोर्धरोत्तर्योर्व्यक्तिर्विद्यति (in the very presence of the king it will appear which of us is superior and which inferior).

375. III. In translating Sanskrit participles, it is sometimes necessary to substitute for them infinitives or nouns of action. So the abs. locat. कृते शासने may be = »after performing the order.” This idiom, the counterpart of Latin *reges exacti* = *exactio regum*, is not rare,

exacti
= exa- especially in the instrumental¹). So f. i. Nâgân. I, p. 5
ctio re- किमनेनावस्तुना चिन्तितेन वरं ताताजैवानुष्ठिता (do not reflect on this non-
gum: sense, better would it be to act after your father's injunction),
 Panc. I, 5 वरं जातप्रेतो वरमपि च कन्यैव जनिता.... न चाविदान् वृप्तविपा-
 गुणायुक्तोऽपि तनयः (better is it, that he dies scarcely after being born,
 better is the birth of a daughter,... than an unlearned son
 etc.).²) So often the participle in °त with किम् or अलम्. R. 2, 36, 30
 तदलं देवि रामस्य श्रिया विहतया त्वया (therefore cease to destroy Râma's
 happiness), Mrech. VIII, p. 244 किमनेन तातितेन तपस्त्विना (why strike
 this poor fellow?).

PARTICIPLES ATTENDED BY AUXILIARIES.

376. Sometimes participles are expressive of the chief predicate. In this case, **auxiliaries** are often wanted to denote the person or the tense or the nature of the action. The combination of participle and auxiliary effects a kind of periphrastic conjugation, which sometimes has an emphatic character, and sometimes serves to express special shades of tenses or moods, not to be pointed out by mere flexion.

Rem. It is only the past participles, that may do duty as finite verbs by themselves, without auxiliary. But even this is only admissible, if the subject is evident from the context. For this reason, in the 1st and 2^d person the absence of the auxiliary commonly necessitates the expression of the pronoun, and inversely. See 11.

377. We may divide this periphrastic conjugation into the following classes:

1) See DE SAUSSURE, p. 94 N. 1.

2) An instance from the archaic dialect may be Ait. Br. 1, 13, 8
 सर्वो ह वा एतेन [sc. सोमेन] क्रीयमाणेन नन्दिति.

Peri-
phras-
tic
tenses
and
moods.

I. To the past participle the present अस्ति or भवति is added, f. i. Prabodh. V, p. 108 हा पुत्राः कृ गताः स्य दत्त मे प्रतिवचनम्, Mālat. IV, p. 65 अस्युपपत्नवानस्मि. This idiom falls together with the employment of the sole past participle as a past tense, see 336.

II. The past participle is attended by another tense or mood of अस्ति or भवति.

Here are some examples: Daq. 100 इत्यं च मयोपमन्त्रितोऽभूत् (and I addressed him with these words), Kathās. 79, 132 राताप्युच्चलितो बभूव् = राताप्युच्चचाल, Mhbh. 1, 42, 34 शुतं हि तेन तदभूत् (for he had heard this). — Çāk. V किमुदूदिष्य भगवता काष्ठवेन मत्सकाप्रामृषयः प्रेतिता: स्युः, here the optative of the past is expressed by periphrase, Kathās. 27, 32 किं मयापकृतं राज्ञो भवेत् (in what can I have offended the king?). From the archaic dialect I add Ait. Br. 1, 4, 1 अः पूर्वमतीतानः स्यात् (he, who has never before performed a sacrifice). Cp. 345.

Rem. By putting भविष्यति to the past participle, the future perfect may be expressed. Mhbh. 1, 162, 21 अर्थै द्वावपि निष्पन्नौ युधिष्ठिरं भविष्यतः (both purposes will be performed), Prabodh. II, p. 45 ततः... प्रान्तिरूपता भविष्यति (then Çānti will have departed this life).

III. The participle of the future is accompanied by the auxiliary.

This idiom is almost limited to the archaic dialect. In the brāhmaṇas the participle of the future not rarely joins with भवति and स्यात्. Ait. Br. 2, 11, 6 तं यत्र निहनिष्ठन्ते भवन्ति तदव्यर्थुर्बहिरधस्तादुपास्यति (on which spot they are to kill [the victim]), there the adhvaryut hrows sacred grass [*barhis*]), Çat. Br. 3, 2, 23 यत्र सुक्त्वा पुनर्नावद्रास्यन्वति (when he, after having slept, is not to sleep again), Ågv. Grhy. 1, 3, 1 यत्र कृ च होष्यन्त्यात्.

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IV. The participle of the present with आस्ते¹), तिष्ठति, वर्तते, अस्ति, भवति is expressive of a continuous

1) Cp. the similar employment of Homeric ἦσθαι. II. α, 133 ἦσθεις ὅφει αὐτὸς ἔχεις γέρας, αὐτὰρ ἔμ' αὐτως | ἦσθαι δευδεκεν.

The continuous action is to be compared with English *to be* with the partic. in *-ing*, चित्तयन्नास्ति or तिष्ठति etc. „he is reflecting,” चित्तयन्नभूत् „he has been reflecting,” चित्त-
यन्नासीत् etc. — Panc. 42 कौलिकः..... स्वाकारं निगृह्यमानः सदैवास्ते (the weaver was always concealing his disposition), Kathâs. 42, 140 एषोऽन्या क्रीडन्नास्ति (he was sporting with her); Daq. 156 नपात्यता तु..... नदन्येव स्थास्यति (but the princess will not cease weeping), Panc. 330 सा यत्तेन रक्ष्यमाणा तिष्ठति (she is being guarded carefully); Mhbh. 1, 11, 5 तस्याहं तप्तसो वीर्यं ज्ञाननासम् (I was knowing the power of his ascese), Utt. II, p. 34 एतत्तदेव हि वनं..... यस्मिन्नभूमि चिरमेव पुरा वसन्तः (this is the very forest, where we formerly dwelled for a long time), R. 2, 74, 2 मा मृतं रुद्ती भव (do not weep for the dead one).

Rem. 1. The participle in °त or a verbal adjective, provided that they have the meaning of a present, may be similarly construed with आस्ते, तिष्ठति and the rest. Panc. 285 सर्वोऽपि जनः स्वकर्मणैव रत्स्तिष्ठति (everybody is content with his trade), ibid. 283 महान्मत्यः सलिलान्निष्क्रम्य ब्रह्मिः स्थित आस्ते (— is staying outside the water), ibid. 160 तस्य रक्षकस्य बृहत्कन्या तत्र श्रयने सुपासीत् (— was sleeping on that couch), ibid. 318 परिपूर्णोऽयं घटः सकुर्भिर्विति (this pot is filled with porridge), R. 2, 75, 29 मा च तं..... द्राक्षोद्रागस्थमासीनम् (and may he never see him occupy the royal dignity), Vikram. IV, p. 131 नौपस्कन्धनिष्पापास्तिष्ठति (— is sitting —).

Rem. 2. In the same way verbs meaning *not ceasing to do* are construed with the participle. Panc. 65 सिंहो] नित्यमेवानेकान्मृग-प्रापकादीन्वापादयन्नोपरराम (the lion did not cease killing —), ibid. 275 सापि प्रतिदिनं कुटुम्बेन सह कलाहं कुवरिणा न विश्राम्यति.

Rem. 3. The archaic dialect expresses the continuous action also by the participle with the verb इ, occasionally चर् (cp. WHITNEY § 1075, *a* and *b*). Ait. Br. 1, 25, 2 तां [sc. इ॒ं] व्य॒सूत्रं स्तया पुरो मिद्न्त आयन् (it was this, they shot off, and by which they destroyed the towns), Pancavimcabrahmana अदृपद्यं दृपेन द्वन्तश्चरन्ति¹⁾.

1) Cp. this passage from a classic author (Panc. 282) सा [sc. भार्या] न कथ्यंचिद्दृहे स्वैर्यमालम्बते केवलं परपुरुषान्वेषमाणा परिभ्रमति.

Rem. 4. Note that the auxiliaries may also be put in the passive. See 32 b.

CHAP. VI. Gerunds.

379. The gerunds hold a place somewhat intermediate between infinitive and participle. As to their etymology, they are petrified noun-cases, and for this reason they are not declinable.

Gerund in कृत्वा (०४) is the petrified instrumental of a verbal noun. At the outset कृत्वा was, as its original meaning. it were, a kind of infinitive of the aorist. This original nature is discernible a.) when the gerund is construed with किम् and अलम्, b.) if the action conveyed by it has a general subject.

a.) With किम् and अलम्, the gerund serves to express a prohibition, cp. 353 R. 1. Daç. 137 किं तत्र गोपायित्वा (»do not conceal,” liter. »what [profit should be] to you by concealing?”). R. 2, 28, 25 अलं ते वनं गत्वा (have done going to the forest.¹⁾.

b.) Panc. III, 107 कृत्तांश्चित्ता पश्यत्वा कृत्वा रुधिरकर्दमम्। यदेवं गम्यते सर्वे नरकं केन गम्यते (if by cutting down trees, by killing victims,

1) Something of the kind, indeed, is contained in a rule of Pāṇini (3, 4, 18) अलंकल्पोः प्रतिवेधयोः प्राचां त्वा *according to the eastern grammarians the gerund is to be put with अलम् and ललु, if they express a prohibition.”

The following sūtra (3, 4, 19) उद्देशं माऽतो व्यतीहारे has been wholly misunderstood by the commentators even up to Patanjali. Not the verbal root मा, but the particle of negation is meant. I am convinced, our sūtra does not contain a new rule, but it is the continuation and at the same time the explanation of the preceding, in other terms, it is an old vārttika. The eastern grammarians, it is said, teach the use of अलम् and ललु in prohibitions »in exchange for [= instead of] (व्यतीहारे) मा, prescribed by the Northern ones.” In fact, अलं कृत्वा = मा कार्षीः. — Of ललु thus used I know no instances from literature.

by shedding streams of blood, if thus one goes to heaven, by what way does one go to hell?).

380. But in its most common employment the gerund may be said to do duty as a past participle of the active. Like the absolute locative and the other participial employment it enables the speaker to cut short subordinate sentences and to avoid the accumulation of finite verbs (14, I). Indeed, it has the full function of a participle. As a rule, it denotes the prior of two actions, performed by the same subject. Accordingly its subject is that of the chief action. So it usually refers to a nominative, if the chief verb is active, or to an instrumental, if it is a passive. Nothing, however, prevents its being referred to other cases, since the main subject may occasionally be a gen., locat., dative etc.

1. Instances of the gerund referring to a nominative or to an instrumental are so common as to be found on almost every page. Panc. 3 श्रावासो राजा तां प्रतिज्ञां श्रुत्वा..... तस्मै सादरं तान्कुमारान्समर्थ परां निर्वृतिमाऽगाम (then the king having heard this promise, entrusted the princes to him and was highly satisfied with this), here श्रुत्वा and समर्थ refer to राजा; — Panc. 70 श्रय तेन तं प्रात्रुं मत्वात्मानं तस्योपरि प्रक्षिप्य प्राणाः परित्यक्ताः, the gerunds मत्वा and प्रक्षिप्य refer to तेन.

2. Instances of the gerund referring to other noun-cases: 1. to an accus. R. 3, 41, 18 आत्मानं च हतं विद्धि हृत्वा सीताम् (be aware that yourself will be lost, when seizing Sītā); — 2. to a genitive. Nala 3, 14 तस्य दृष्टैव ब्रह्मे कामस्तां चारुहासिनीम् (his love increased as soon as he had beheld the fair one), Panc. 69 न युध्यते स्वामिनस्तस्य सामर्थ्यमविद्यत्वा गन्तुम् (it does not befit mylord to go before having explored his strength); — 3. to a dative. Kumāras. 2, 18 स्वामगतं स्वान-धीकारां विमावैरवलम्ब्य वः ।..... युग्माहुम्यः (welcome to you, mighty ones, who uphold your offices by your power); — 4. to a locative. Panc. 125 वानरे व्यजनं नीत्वा वायुं विद्धति, the loc. is the absolute one: »as

the monkey having brought the fan, was fanning". — The subject of the gerund is comparatively often a genitive or a locative, owing to the frequent employment of the dative-like genitive (129) and of the absolute locative. For the rest, it is only from the context, that the subject of a given gerund is to be known. That f. i. Bhoj. 96 एकदा राजा धारामगे विचरन्कुचित्युर्पकुम्भ धृत्वा समायान्तीं पूर्णच-
दूरानां कांचिद् दृष्ट्वा. प्राह the gerund धृत्वा refers to कांचित्, but दृष्ट्वा to राजा, can be learned no otherwise.

3. The gerund may even refer to a subject not expressed, but understood. Utt. IV, p. 72 स्यगमुपेत्वैदेहो दृष्ट्वा:, from the context it is plain, that त्वया is implied. Likewise Nâgân. V, p. 91 हा कुमार क्वेचं प्रापोऽयोऽपि वल्लम् जनं परित्यय गम्यते [sc. त्वया]. Or to a general subject, as f. i. R. 3, 48, 23. Cp. 379 b).

Rem. Like the participles, the gerund may serve to express different logical relations, as is evident from these examples. Daç. 149 नाहमिदं तत्त्वतो नावबुद्ध्य मोक्षामि भूमिप्रायाम् (I shall not rise before having learned what this really is), R. 3, 21, 10 तान्मूर्मौ पतितान्दृष्ट्वा. महांत्वासोऽभवनम् (when I saw. great fear arose within me), Panc. III, 77 उलूकं नृपतिं कृत्वा किं नः सिद्धिर्विष्यति (what profit shall we have, if we make the owl our king?). Cp. 362.

381. Not always the gerund can be said to denote a past action, done previously to the chief action. Sometimes there is simultaneousness. R. 3, 43, 9 एवं ब्रुवाणं काकुस्यं प्रतिवार्य शुचिस्तिः उत्त्राच सीता, here प्रतिवार्य and ब्रुवाणाम् are simultaneous, »Laxmana thus speaking and dissuading her." Cp. Daç. 159 केन त्वा निमित्तेनोत्सवमनादूत्यैकान्ते भवानुकपिठत इव. तिष्ठति (by what cause do you keep apart, not caring for the feast, as if longing for somebody?), ibid. 182 अहं युष्मदाक्रया पितृवनमभिरुच्य तदुपजीवो प्रतिकर्तामि (by your orders I guard the cemetery and in virtue of this function it is there that I dwell). — Cp. also the idiom, taught 203.

Hence the gerund, in the same way as the participle of the present (378), may even attend such verbs as आस्ते, तिष्ठति, वर्तते, to signify a continuous action.

Kumâras. 1, 1 पूर्वपिरौ तोयनिधी वगाक्ष स्थितः पृथिव्या इव मानदपः (ex-

tending to both oceans, the eastern and the western, [Mount Himalaya] stands as the measuring stick of the earth). Daç. 177 सर्वपैरान्तीत्य वर्तते (he is the foremost of all the townsmen¹), M. 7, 195 उपर्यथार्मासीत (he [the king] must keep the enemy invested).

Rem. Occasionally the gerund is even expressive of a predicative attribute. R. 3, 19, 4 कालपाण्यं समासद्य कण्ठे मोहान् बुध्यते (he is unaware, he has fastened the rope of Death round his neck), Mâlav. V, p. 124 सखे! मदपेज्जामनुद्वयानया धारि पृथं पूर्वचरितैः सम्भाव्यत एवैतत् (my friend, you only think so from Dh. having acted up to my desire by her former actions!). R. 2, 73, 4 अङ्गारमुण्डा स्य पिता मेनावबुद्धवान्.

382. II. The other gerund, that in °अम्, is as to its origin Gerund in °अम् the acc. of a verbal noun. It denotes some concomitant action and is comparatively seldom employed. When put twice, it is expressive of repeated or uninterrupted action. P. 3, 4, 22. Daç. 30 लाटेप्रवरो देप्रस्त्वास्य पालयितुस्तनयां तस्य पृथमसमानलावण्यं आवंश्रावमवधूतु हितृप्रार्थनस्य तस्य नगरीमर्त्तसीत् (the king of Lâta always hearing of the matchless beauty of the daughter of the monarch —), ibid. 95 आस्त्वादमास्त्वादम् (savouring without interruption²).

For the rest the gerund in °अम् is limited to standing phrases, at least in classic Sanskrit. Pânini (3, 4, 25—64) gives a list of them. Of the kind are P. 3, 4, 29 कन्यादर्शं वर्यति (as soon as he sees a girl, he woos her), ibid. 52 प्रलोक्यावं धावति (after rising from his couch he runs), ibid. 50 क्लेश्याहं युद्धन्ते (v. a. they fight seizing each other by the hair), Daç. 144 जीवयाहमग्रहोषम् (I captured him alive) cp. P. 3, 4, 36, Mudr. II, p. 76 लोष्टव्रातं हतः (was killed by lumps of earth) cp. P. 3, 4, 37, Mhbh. 1, 154, 30 निष्पित्वैनं बलादू भूमौ पशुमारमसारयत् (he pressed him violently to the earth and killed him as one slaughters a victim), Kumâras. 4, 26 स्तनसंबाधमुरो जयान (she beat her breast, injuring her bosom), cp. P. 3, 4, 55. Likewise

1) Cp. वर्तते with the instrumental 67 R. 1.

2) The same purpose is served by putting twice the gerund in °त्वा. Pat. *passim* उत्तुत्योत्त्युत्य मण्डुका गच्छन्ति (frogs move by jumping). See P. 3, 4, 22 and cp. Panc. II, 100.

जोषमास्ते = तूष्णों मवति; see f. i. Viddhaq. II, p. 36. From the archaic dialect I add Ait. Br. 1, 21, 11 अङ्गस्तमाल्यायमेवास्मिंस्तदिन्द्रियापि दधाति (he deposits in him the mental and motive powers, while calling each member by its name), cp. P. 3, 4, 58. In all these expressions the gerund is the final member of a compound. — Another P. 3, 4, 24. idiom is the employment of it with पूर्वम्, प्रथम् or अग्रे, then both the gerund in °अग्रे and that in °तता are available, as प्रथमंपोजम् (or भुक्ता) वृजति (he eats first, then he goes).

Rem. Upon the whole the gerund in °अग्रे is oftener used in the archaic dialect of the brâhmanas, than afterwards, and it is even in such cases as are not specialized by Pânini. Ait. Br. 2, 19, 7 यदृव्याहमनुबूयात् (if he pronounces them piecemeal), Çat. Br. 12, 8, 3, 7 अप्तिसंसारे दितूक्तितारः (people will go and see in crowds). — Pân. 3, 4, 12 speaks of the gerund in °अग्रे with the verb प्रकृ as a vaidik idiom. Maitr. S. 1, 6, 4 अग्रे वै देवा विभाजं नाशकुवन् = विभलं नाशकुवन्. Cp. TBr. 1, 1, 5, 6.

CHAPT. VII. Infinitive.

383. Sanskrit infinitive is a much employed form. It P. 3, 3, 10. serves to denote *aim* and *purpose*, almost to any extent and without restriction. As a rule, the infinitive in

Its employment. तुम् may be put to any predicate, just as the dative of the purpose, to which it is equivalent. In 87 we have quoted a striking instance of this equivalence, Çak. I आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागति. Other examples of the infinitive being expressive of the aim may be Mhbh. 1, 160, 15 न च मे विषये विज्ञं संक्षेतुं पुरुषं कुचित् (and I have no money to buy some man somewhere), R. 2, 52, 9 तव..... तर्तुं सागरगामिनीं नौरियम् (here is a ship for you to cross the river), Daq. 40 दुष्टहृदयमेनं निहन्तुं मृदुरुपायः कश्चिन्मया चिन्त्यते (I devise some gentle means for killing that scoundrel), R. 1, 42, 24 तां वै धारयितुं राजन्नान्यं पश्यामि प्रूलिनः (I know no one but Çiva, to bear her [the Gangâ]).

384. Sanskrit infinitive, like ours, acts in some degree as a complement to the main predicate. Pânini enjoins

its being put to words of *being able*, *venturing*, *knowing*, *being irksome*, *being fit*, *undertaking*, *taking*, *going*, *tolerating*, *deserving*, *being met with*, those of *sufficing*, *being a match for*, and in such phrases as: there is *an opportunity*, *a time* for doing something. Of course, these *injunctions* do not exhaust the sphere of the infinitive's employment, and may easily be enlarged. With the verbs of *wishing* the infinitive is likewise mentioned by Pânini, but as he adds in express terms, provided that the subjects of both the infinitive and the verb of wishing are the same.

Examples: Mhbh. 1, 150, 23 गन्तुं न शक्नुः: (we cannot go), Panc. 70 कस्ते प्रतापं सोऽुं समर्थः: (who is able to sustain your splendour?); Kumâras. 4, 11 क्रस्तिं पिय कामिना पियास्तव्वत्ते प्रापयितुं क ईश्वरः: (who, except you, my beloved [Kâma], has the power of conducting the loving maidens to their lovers?); — Ven. I, p. 36 संग्रामैकार्पीचान्तः पयसि विचरितुं पषिताः पाण्डुपुत्राः: (the sons of Pându are skilled in acquitting themselves on the battle-field); — Mrceh. VIII, p. 256 दुष्करं विषमौषधीकर्तुम् (it is difficult to change poison into medicine); — Panc. 315 अहं त्वां प्रशुमागतः: (I have come to you in order to ask), R. 2, 96, 17 आर्द्रा हन्तुं समन्येति (he approaches in order to kill us); — Panc. 195 सर्वे मन्त्रयितुमारुधाः: (all began to deliberate), Prabodh. I, p. 7 पृथिव्यामाधिपत्यं स्थिरोक्तुमयमस्य संरम्भः: (it is his intention to establish his sway on the earth), Daç. 112 भृत्यनपारं प्रोक्तसागरमयोत्तार्यितुं स्थितः: (you are decided to cross to-day the shoreless ocean of sorrow), R. 3, 9, 25 न कथज्ञन सा कार्या.... त्वया बुद्धिर्वैरं विना हन्तुं राक्षसान् (you never should make up your mind to kill —); — R. 2, 44, 26 नार्हा त्वं प्रोचितुं देवि (you do not deserve to mourn); — Daç. 178 जीवितुं जिह्वेमि (I feel ashamed to live); — Kumâras. 5, 2 इयेष सा कर्तुम् (she wished to make); — Çâk. VI ब्राष्टतुं न ददात्येनां द्रुष्टुं चित्रगतामपि (my tears, however, do not allow me to see her even in a picture), Mâlav. II, p. 45 देव मदीयमिदानीं प्रयोगमवलोकयितुं प्रसादः क्रियताम् (Sire, do me the favour of looking now at my dramatic performance); — Daç. 203 नूतुं भोक्तुं च लभते (he gets a bath and food).

With काल and the like, f. i. Nala 20, 11 नार्यं कालो विलम्बितुम्, Çāk. VII त्वामिन्द्रगुरुवे निवेदयितुमन्तरान्वेषी भवामि (I am looking out for an opportunity of introducing you to the teacher of Indra), Vikram. V, p. 172 चरितं त्वया पूर्वस्मिन्नामपदे द्वितीयमप्यथासितुं समयः.

Rem. 1. Among the words of *sufficing*, the particle अत्म् is to be noticed. It is used with infin. sometimes in its proper sense of »being enough," as M. 2, 214 अविद्वांसमलं लोके विद्वांसमपि वा पुनः प्रमदा सुत्यं नेतुम्, sometimes also अत्म् with infin. expresses prohibition, just as अत्म् with gerund (353, R. 1). R. 3, 59, 14 अत्मं विकृवतां गन्तुम् (do not despair), Mrech. III, p. 106 अत्मं सुप्तजनं प्रबोधयितुम्. In the same way किम् with infin. Mudr. III, p. 107 भवतः किं फलान्वेषणेन वाचनसयोः खेदमुत्पादयितुम् (why should you worry your voice and mind by striving for success?).

Rem. 2. Instances of an infinitive with a verb of *remembering* may occur now and then. In this case the infin. is expressive of a *past* action, previously done by the same subject.¹⁾.

385. When depending on a noun, the infinitive is not allowed to be compounded with it, save the nouns ^{Its being used in compounds.} काम and मनः. Bahuvrīhi made up of infin. + either of them are often used. Mālat. III, p. 49 किंचिद्दाव्येयमाल्यातुकामास्मि (I wish to tell something worth telling), Mhbh. 1, 146, 16 मामर्यं पापो दग्धुकामः पुरोचनः (P. desires to burn me), Panc. 71 किं वक्तुमना भवान् (what do you intend to say?).

386. The infinitive has preserved its original nature of ^{Its charac.} being a noun-case. The only difference, that exists between it and the datives and locatives²⁾ of nouns of

1) Of this idiom prof. KERN has pointed out to me some passages, borrowed from an inedited Buddhistic work, written in good Sanskrit, the *Jātaka-mālā* (see HODGSON, *Essays* p. 17). Somebody, who has practised the virtue of *ahimsā*, says of himself स्मरामि यत आत्मानं यतः प्राप्नोऽस्मि विज्ञतम्! नामित्तानामि संचिन्त्य प्रापिनं हंसितुं कृचित्. Another, famous for his munificence declares न हि स्मराय यत्यागतानामाशाविपर्यस्तहतप्रभाप्ति! हिमनिलमूर्पितपङ्कजानां समानदैन्यानि मुखानि कर्तुम् (v. a. I do not remember to have disappointed the expectation of those, who came to me as supplicants).

2) When depending on substantives, the noun of action may also be a genitive (110), f. i. कालः प्रस्थानस्य or प्रस्थानाय or प्रस्थाने or प्रस्थानम्.

action in **अथ**, **अ**, **ति** etc., is that the latter are construed with the genitive of their object, but the infinitive with the accusative. For the rest, they are synonymous. It is the same, whether one says **अथ लब्धं** or **अर्थस्य लाभाय पारयति**, जयाय or जेतुं यतते.

Rem. A gen. of the kṛtya, doing duty as inf., is rare. Panc. 242 नायं वक्तव्यस्य कालः (it is now no time for telling it). 1). Cp. वरम् with kṛtya 389 R.

387. Like the nouns of action, the infinitive by itself neither belongs to the active voice nor to the passive. It may be construed with both classes of verbal forms, and seems to have an active meaning, when it is the complement of an active verb, but a passive, when of a passive. Panc. 258 we read **कथं शक्यते तत्र गत्वम्**, sc. केनचित्, which is just as good as **कथं कश्चिच्छक्नाति तत्र गत्वम्**; in the former sentence the subject is denoted by an instrumental, in the latter by a nominative, but in both it is the self-same infinitive, that completes the finite verb. Likewise it is equally correct to say **मधा कटः कर्तुं शक्यते** as **अर्हं शक्नामि कटं कर्तुम्**.

Instances of the infinitive attending in this manner a passive, are exceedingly frequent with **शक्यते**, **शक्यः**, **शक्यम्** (388), occasionally also with other verbs. Hit. 6 नया नोति ग्राहयितुं श्रावयन्ते (by me they can be taught politics), R. 2, 86, 11 न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि (he cannot be withheld by all the devas and asuras together); — Prabodh. VI, p. 119 कैः कैनहिम्.... इहिता..... दासीकर्तुम्

1) The kṛtya doing duty as noun of action is an idiom not rarely found in the prākṛts. Especially in the type, represented by this passage of Çāk. I का तुम् विस्तिर्दव्वस्त्र सुंधिदव्वस्त्र वा (v.a. who are you, that you should dismiss me or stop me?).

(how many have not endeavoured to bring me into bondage?), Viddhaç. I, p. 15 धारयितुं न पापिता किं पुनरनुनेतुम् (I could not hold her, much less appease her). Cp. also Kumāras. 7, 57. This idiom is even used in such sentences, as Hit. 50 अत्रात्कोराये इमिषेतुं भवान्निश्चिपितः (it is you who have been chosen *to be anointed* king in this forest), and Mudr. III, p. 106: Candragupta has sent for his minister Cānakya. When arrived, the minister asks the king, for what reason he has been sent for; after hearing the reason, he replies तृष्णलः । उपालब्धं तत्हि वयमाहूताः (then I have been ordered here *to be upbraided*).

Rem. With those participles in °त्, which have sometimes an active and sometimes a passive meaning, the infinitive is accordingly used in both senses. Cp. (passive) Panc. 275 क्वया निव्योऽर्थं एतात्कार्यमनुष्ठातुमारब्धम् with (intransitive) Panc. 276 अय तौ तत्लं पीत्वा वनफलानि भक्षयित्वा गन्तुमारब्धौ. Of प्रकृत्, however, there exists a partic. प्रकितं, which is exclusively to be used with an infinitive in the passive voice, whereas प्रकृत् is always active¹⁾). Likewise यतित, not यत्, is put to the infinitive, when bearing a passive meaning. Mhbh. 1, 154, 9 अपनेतुं च यतितो न चैव प्रकितो मया.

388. The krtya शक्य may be construed in two manners.

Infin. with प्रकृत्. It is equally correct to say स शक्यः —, सा शक्या द्रष्टुम्

as शक्यं स (or सा) द्रष्टुम् „one can see him or her.”

In the latter case शक्यम् is a neuter and remains unchanged. There is even room for a third idiom, which is effected by construing शक्यम् with the instrum. of its subject and the accusat. of its object, as शक्यं मया तं (or तां) द्रष्टुम्.

Examples of the indeclinable प्रकृत्यम्: a.) with nom. Mâlav. III,

1) Kâç. on P. 7, 2, 17 teaches the form प्रकित for the passive, but he adds, that प्रकृत may also be used even then: सौनामाः कर्मपि निष्ठायां प्रकेति-र्मिच्छन्ति विकल्पेन। प्रकितो घटः कर्तुम्। प्रकृतो घटः कर्तुम्, but when impersonal passive, one always says प्रकृत, ibid. भावे न भवत्येव। प्रकृतमनेन.

p. 85 एवं प्राप्यवती सा न हि प्राक्यमुपेक्षितुं कुपिता (for, being so loving, she must not be disdained in her anger), Daç. 58 अप्राक्यं हि मदिच्छ्या विना.... दशनच्छद् एष चुम्बयितुम् (these lips cannot be kissed against my will), R. 2, 62, 16 प्राक्यमापतितः सोङ्कुं प्रहारो रिपुहस्ततः। सोङ्कुमापतितः प्रोकः सुसूक्ष्मो अपि न प्राक्यते; — b), with instrum. Pat. I, p. 39 तत्राश्वयं वर्णोनायनथकेन भवितुम् (there not a single letter can be meaningless), R. 3, 40, 4 वद्वावर्णेन तु मां प्राक्यं भेदुं रामस्य संयुगे (but your words cannot withhold me from the struggle with Râma).

389. Another similar turn is the infinitive with युक्तम्
^{Infin} with युक्त् (it is fit, it suits). If neither the subject nor the object of the action befitting is expressed, there is no difficulty; one should need say f.i. न युक्तमिह स्थातुम्, no other turn of phrase being available. But when the subject or object or both of them are to be expressed, there is variety of idioms. 1. The object may be an *accusative*; 2. the object may be a *nominative* construed with युक्तम्; 3. the object may be a *nominative*, whose gender and number are transferred also to the adjective युक्ति. As to the subject, it is put in the instrumental or in the genitive; ') the latter seems to be more frequent.

Examples: 1 of युक्तम् with an *accus.* Mudr. I, p. 30 न युक्तं प्राकृतमपि रिपुमवक्तातुम् (it is not judicious to disdain even a mean enemy), Varâh. Brhats. 47, 2 भूयो वराहमिहिरस्य न युक्तमेतत्कर्तुम् (V. ought not to treat the same matter again), Mhbh. I, Paushyap. 118 न युक्तं भवतान्नमपुच्चि दह्ना प्रतिपापं दातुम् (it does not become you, after having given unclean food, to return the curse);

2. of युक्तम् with a *nomin.* Mhbh. I, Paushyap. 106 न युक्तं भवताहमनृतेनोपचरितुम् (it is not right that you should treat me with lies);²⁾

1) Cp. the promiscuousness of gen. and instr. with the kṛtyas (66 R.).

2) Cp. this prâkrt-passage of Çakuntala III तुवं से अहिलासो अहिनंदिदुं — skrt. युक्तमस्या अभिलाषोऽभिनन्दितुम्.

3. of युक्त् agreeing in gender and number with the nomin. Kathâs. 22, 169 युक्ता परिपोतुमसौ मम (v. a. she suits me as a wife).

with न्यायः Rem. 1. In the same way न्यायः with infinitive admits of two constructions. Sometimes it is a neuter with the acc. of the object, as R. (Gorr.) 6, 38, 28 न नप्तारं स्वयं न्यायं श्रप्तुमेवम् (it is not allowed to curse one's own grand-son in this manner), sometimes it is construed with a nomin. of the object, the gender and number of which itself adopts, and the instrum. of the subject, as Ragh. 2, 55 सेयं.... न्याया मया मोचयितुं भवतः (it is right she should be released from you by me).

with वरम् and असांप्रतम् Rem. 2. With the turn युक्तम् with nomin. may be compared the nominative with infinitive, attending such adverbs as असांप्रतम् and वरम्. Kumâras. 2, 55 विषवृक्तोऽपि संवर्थ्य स्वयं क्षेत्रुमसांप्रतम् (even a poisonous tree should not be cut down by him, who has reared it); — Mâlav. III, p. 55 उचितः प्रपायो वरं विहन्तुम् (it is better, that a love to which one is accustomed, should be repressed —), Daç. 94 वरमात्मा गोपायितुम् (it is better to defend ourselves). With वरम् one may also meet with the nom. of the kṛtya almost doing duty as infin. f. i. Nâgân. IV, p. 58 वरं राजपुत्राः सकाणं गन्तव्यम् (better is it to go to the encounter of the princess).

390. The original nature of the infinitive has not been obscured in Sanskrit. It has everywhere the character of an adverb, rather than of a noun¹). Not only on account of its etymology, but also of its standing in some degree outside the common system of declension and conjugation, it may be called the counterpart of the Lat. supine²). It has no voices, no tenses. It nowhere serves to express the subject, predicate or ob-

1) In vernacular grammar the infinitive always ranks with the *avyaya*-class. Likewise the gerund.

2) Occasionally, even the employment of Latin supine borders on that of Sanskrit infinitive. Cp. such phrases as *veniatum eunt*, *spectatum veniunt* with Skrt. व्रताति भोक्तुम्, आगातः क्रौडितुम्.

ject of a sentence¹). In such sentences as „to give is better than to receive,” Sanskrit avails itself of different idioms, chiefly by using nouns of action, but avoids using the infinitive².

Rem. 1. Sometimes the 3^d person of the present or the optative may be equivalent to our infinitive. Panc. II, 51 ददाति प्रतिगृह्णाति गुरु-मात्वाति पृच्छति भुज्ञते भोक्यते चैव षड्विद्यं प्रीतिलक्षणम् (to give, to receive, to tell one's secret, to ask it, to be guest and host, these are the six tokens of friendship). Cp. R. 3, 47, 17 दद्यान् प्रतिगृह्णीयात्सत्यं ब्रूयान् चानन्तम्। एतदू ब्राह्मणा रामस्य व्रतं धृतमनुव्रतम् (to give, not to receive, to speak the truth, not to speak falsehood, this is the sublime vow, o brahman, practised by Rāma).

Rem. 2. Sanskrit has not the turn: accusative with infinitive³.

1) In such expressions as विद्यते भोक्यम्, लभते भोक्यम् we may speak of the infinitive as the subject and object of the finite verb, but this is only so from a logical point of view; and it is, indeed, *not considered so* by Sanskrit-speakers.

2) F. i. दानं प्रतिग्रहाद्विशिष्यते or यो ददाति यथा प्रतिगृह्णाति तयोर्दद्दरीयान् or वरं दानं न तु प्रतिग्रहः.

3) JOLLY, *Geschichte des Infinitivs*, p. 253 sq. asserts its existence. He quotes but two examples: Kathās. 20, 172 राजानं स्नातुं ददर्श and Sāv. 5, 10 = Mhbh. 3, 297, 102 मां च जीवितुमिच्छति. In the latter passage both the Calc. and the Bomb. edition of the Mhbh. read मां च जीवन्तमिं and in the former स्नातुम् is an obvious misprint for स्नान्तम्. The participle is in both cases indispensable. So Kāç. on P. 3, 3, 158 after giving उच्छति भोक्यम् (he wishes to eat) as an example of the infinitive, contrasts with this the participial idiom देवदत्तं भुज्ञानमिच्छति यज्ञदत्तः (Mr. B. wishes Mr. A. to eat). — Likewise R. 3, 24, 13 ed. Bomb. प्रतिकूलितुमिच्छामि नहि वाक्यमिर्त्त्वया the text is corrupt, the correct reading being प्रतिकूलितम्, nor is the infin. प्रतिकूलितम् but प्रतिकूलयितम्. A fourth instance would be Daç. 104 न चेदिमां वामसोचनामाप्यर्थां न सृष्यति मां जीवितुं वसन्तबन्धः (if I do not obtain this beautiful maiden, the God of Love will not suffer me to live), yet as सृष्यति is as a rule construed with acc. and participle (see but Mhbh. 1, 145, 9, M. 8, 346, Mhbh. 1, 95, 68, ibid. 4, 16, 28), I am convinced we have here likewise an error in the text, and जीवन्तम् must be put

Verbs of perceiving, thinking, telling etc. are construed with the accusative with participle (374).

391. The infinitive in °तुम् is the sole remnant of a great many Old infi- similar forms, which existed in the ancient language, especially res. in the old dialect of the Vaidik mantras. WHITNEY, *Sanskrit. Gramm.* § 970 gives a detailed account of them. All of them are oblique cases of nouns of action. We call them infinitives, because they share the construction of the verb, from which they are derived. Most of them were obsolete as early as the period of the brâhma-works, some indeed survived, but adopted the construction of the nouns. In such passages f. i. as Rgv. 9, 88, 2 स ई रथो न भूरिषात्योऽि महः पुद्धणि सातये वसूनि (like a much-bearing chariot he has been horsed, the mighty one, to bring us abundant boons), we are inclined to call सातये an infinitive, for it has its object put in the *accusative*; likewise still Ait. Br. 2, 1, 1 यज्ञस्य किंचिदेष्यामः प्रज्ञात्यै, since किंचित् is the object of प्रज्ञात्यै. But in such passages as Ait. Br. 2, 17, 8 स्वर्गस्य लोकस्य समष्ट्यै (in order to gain heaven), the object is a *genitive*, and समष्ट्यै can no more be called infinitive. Now, the genitive with them is predominant in the brâhmaṇas and afterwards it is the sole idiom.

392. Two old infinitives, however, are still employed in the brâhmaṇas, Infin. in °तोः and in °तकै. Of the latter I have even met with an instance in a writer of so comparatively recent a date, as Patanjali¹⁾. and °तकै.

1. The infinitives in °तोः are either genitives or ablatives. When genitives, they are hardly found unless depending on ईश्वर²⁾. The phrase ईश्वर with genitive in °तोः means »able to" or »liable to."

instead of जीवितुम्; I should not wonder, if the good reading were found in mss.

1) Pat. I, p. 2 तस्माद् ब्राह्मणोऽन न मुच्छितकै नापभाषितकै. The infin. is here equivalent to the *kṛtya*, according to what is prescribed by Pāṇini (3, 4, 14).

2) I know but one instance of a genitive depending on an other word. Ait. Br. 2, 20, 21 यज्ञोऽतीक्ष्म्यभूषेत् ([if he] should strive after obtaining glory). In another passage Ait. Br. 6, 30, 7 the interpretation of the inf. प्रत्येतोः

It must be remarked that in this idiom इङ्ग्रार् sometimes agrees with its subject in gender and number, sometimes the masc. इङ्ग्राः is used irrespective of the gender and number of its subject, as if it were an indeclinable word. Ait. Br. 1, 10, 2 इङ्ग्रार् हैनं नि वा रोदोर्विं वा मथितोः (they are able to check him or to crush him), ibid. 1, 30, 11 इङ्ग्रारौ ह वा एतौ यजमानं हिंसितोः; — ibid. 3, 48, 8 इङ्ग्रारो हास्य विन्ने देवा अन्तोः (it may be that the gods are not gratified by his offering), Cat. Br. 5, 1, 1, 9 तस्येङ्ग्राः प्रजा पापीयसौ भवितोः.

When ablatives, they are employed after the prepp. आ and पुरा. Then, however, they are commonly construed with the genitive of their object. Ait. Br. 2, 15, 9 पुरा वाचः प्रवदितोरनूच्यः [viz. प्रातरनुवाकः], ibid. 7, 2, 6 आ प्रारोपापामाहतीः.

2. The infinitive in °त्वै is said by Pānini to be synonymous with the kṛtyas. This statement is confirmed by what we know about them from the ancient texts. In the Catapatha they are much used, less often in similar works. Cat. Br. मूलान्युच्छेत्वै ब्रूयात् (he must order the roots to be cut off). P. 3, 4,
14.

393. Both classes of infinitives also admit of an other construction. The subject etc. of those in °तोः and the object of those in °त्वै may be put in the same case, which is represented by the infinitive, but difference of number, when existing, remains. Āpast. in Sāyaṇa's comment on Ait. Br. 2, 15, 15, p. 260 of AUFRECHT's ed. पुरा वाचः पुरा वा व्योम्यः प्रवदितोः (— before the crying of birds), ibid. 2, 7, 6 इङ्ग्रारो हास्य वाचो रक्षोभाषो जनितोः (verily, his voice is liable to become the voice of a raxas), ibid. 2, 1, 3 योऽस्य स्तृत्यस्तस्मै स्तर्तवै (to overthrow him, whom he is willing to overthrow¹).

Rem. A *third* class of infinitives, those in °अः, which we are entitled to call infinitives of the aorist, as they are made of the most contracted form of the root, are occasionally construed in the same way, f. i. the vaidik phrase पुरा जर्त्य आतृदः quoted by Kāç. on P. 3, 4, 17. Other instances may be met with in the Rgveda-mantras.

seems somewhat doubtful to me; the words प्रथेतोहन्ताहस् are likely to mean »I am, indeed, able to understand«, as if इङ्ग्राः should be supplied.

1) Cp. the well known idiom of Latin gerundivum. And even Latin affords instances of concord in gender and case, but disagreement in number. Cic. Philipp. 5, 3, 6 *facultas agrorum suis latronibus condonandi.*

SECTION V.

SYNTAX OF THE PARTICLES.

394 After treating the syntax of nouns and verbs, we now come to the words which are devoid of inflection. Part of them, indeed, have already been dealt with, viz. the adverbs in Ch. I of the Third, and the prepositions in Ch. IX of the Second Section. The rest are the so-called particles, most of them old little words as च, क्लि, वा, इव, अपि, whereas some others, as कामम्, तावत्, परम्, are petrified noun-cases. As to the employment of the particles, they serve different purposes, but they may be brought under two general heads: *modality* and *connection*. When modal, they are expressive of emphasis, negation, interrogation, exclamation and the like, when connective they are wanted to connect either whole sentences or parts of them. The distinction between these two classes of particles is, however, not an essential one. The same word may be sometimes a modal, sometimes a connective. So अपि may be a particle of interrogation, but also of copulation, एव commonly a disjunctive, serves occasionally to express emphasis. And so on.

Sanskrit likes putting together and even combining two or more particles.

CHAPT. I. Particles of emphasis and limitation.

395. Affirmative sentences do not want to be marked as such by special particles, as is necessary with negative and interrogative sentences. Yet, strong affirmation, so-called emphasis, is expressed by such words as

Emphatic particles. English *indeed*, *surely*, *verily*, viz. खलु, किल, नूनम्, बाठम्, नियतम्, सत्यम् or in full यत्सत्यम्. Of them,

बाठम् and the rest rather bear the character of such adverbs, as „certainly, undoubtedly.” Mudr. VII, p. 223 यस्त्वं लङ्गित इवास्मि, Daç. 93 त्वया नियतम्....ः अहमपदेष्यः.

Rem. बाठम् is especially used in answers »yes, indeed”. Kathâs. 24, 67 one asks किञ्चित्तूया सा कनकपुरी दृष्टा, the other answers ब्रां नया सा नगरी दृष्टा. »Yes” is also तथा. Kathâs. 81, 19 the king asks his attendant to fetch him some water, the other answers तथा; in full, he would have said तथा क्रियते यथाज्ञापयति देवः, of which sentence all but तथा is understood. Sometimes the relative sentence यथाज्ञापयति etc. is expressed, but the rest understood. — अथ किम् is also == »yes”¹⁾. Mudr. II, p. 78 न खलु विदितास्ते निवसन्तश्चापाक्यह-तकेन। अथ किम् (Râksasa asks: the accursed Cânakya does not know they dwell in Pâtalip., does he? Answ. Yes, he does).

396. नूनम्, नन्, खलु, किल, नम् are the most frequent emphatic particles. The last three of them are not put at the head, but नूनम् and नन् are usually the first word of the sentence, at least in prose. Daç. 130 नूनमसौ प्राणानिःस्यूहः किमपि कृच्छ्रं प्रपित्सते, Panc. 204 नन् स्वभावतोऽस्माकं प्राञ्छुभूतोऽस्ति, Çâk. I अर्थे सम्यग्नुद्विधितोऽस्मि। अस्मिन्ज्ञपो ललु विस्मृतं मैतत् (— but now, indeed, I did not remember it), ibid. I तपोवनसंनिहितस्त्रूरक्षणायै सज्जीभवन्तु भवन्तः। प्रत्यासनुः किल मृगाविहारी पार्थिवो दुष्प्रयन्तः, Mudr. V, p. 173 अधिकारपदं नाम निर्देषस्यापि पुरुषस्य महदाग्रास्थानम्.

नन् is properly an interrogative, which does duty as an emphatic²⁾.

Rem. 1. The said emphatics are of course not wholly syno-

1) Literally, as it seems, »but how [do you doubt of it?]”. Cp. Latin *Rogas?*

2) Yet नन् accompanies even the imperative. Kumâras. 4, 32 नन् मा प्राप्य पत्युरन्तिकम्.

nymous, the slight differences which exist between them, making it occasionally necessary to use one and to avoid another. It is also to be observed, that sometimes and in some degree the emphatics may act as a kind of connectives, in as far as they, too, are a means for linking sentences together. In the example quoted from Panc. 204, ननु may be called with some right a causal particle, likewise खलु and किल् in the two, quoted from Çâk. I. On the other hand, the connective हि is sometimes a mere emphatic.

Rem. 2. Emphatic particles are sometimes used in an ironical sense, especially नाम and किल्. See f. i. Kumâras. 5, 32.

397. Ancient literature abounds in emphatic particles, many of which are obsolete in the classic dialect. Besides खलु, नाम, हि, we meet in archaic and epic works with वै, ह, स्म, नु, उ, उत, वा. Often these little particles only slightly strengthen the sense, and rather serve either to enhance the dignity of the style or to fill up the metre. Then we may call them expletives¹⁾). But they are not always used in this way, and each of them at the outset had its proper meaning.

Accumulation of them is not rare, as ह स्म, ह वै, उ खलु etc.

Rem. 1. है is especially used to lay stress on the word immediately preceding. It is excessively frequent both in liturgical and in epic writings. Still Patanjali used it sometimes. Pat. I, p. 107 अकर्मका अपि है सोपसर्गः सकर्मका भवन्ति (nay, even intransitives become transitives, when compound). But afterwards it seems to be obsolete, at least in prose. — वा — है is occasionally found in epic poetry.

Rem. 2. ह and उत are much liked at the end of a pâda, the former after a finite verb, उत in the phrase इत्युत. But they may

1) And so does vernacular grammar. Even as ancient an author as Yâska knows of particles which serve पादपूर्णे.

also have other places; ह is very frequent in the brâhmaṇa as well as in the epics.¹⁾

Rem. 3. Some, as प्रप्रवत् and वाव, are found in the brâhmaṇas, but not in the epics. The emphatic and also restrictive particle अह is often met with in the mantras and in the Çatapathabhr., चित्, ईम् and काम् are restricted to the mantras.

398. The enclitic एव is put after a word, in order to एव denote: even this, not anything else. We may, therefore, call एव a **restrictive**. It is exceedingly frequent, being hardly ever omitted, when any stress, however slight, is to be laid on a word. Panc. 212 अहमेव करिष्यामि (I myself will do it), Mâlav. I, p. 18 सप्रतिबन्ध कार्यं प्रभुर्धिगान्तु सहाय-वानेव (one is able to undertake a difficult task, only with a companion), Çâk. I दृश्यनैव भवतीनां पुरस्कृतोऽस्मि (the very sight of the ladies honours me), Panc. 186 नित्यमेव निशागमे समेत्यास्मत्पक्षकृत्वं करोति; Mhbh. 1, 163, 11 Hîqimba forbids Bhîma to eat, but the other, not caring for this, continues eating राक्षसं तमनादृत्य भुज्ञक् एव पराञ्चुलः; Kathâs. 30, 3 स तां दृष्टैव दृष्टेण जगत्वितयमोहिनीम्। ज्ञोमे ज्ञाम. As appears from the instances quoted, एव admits of manifold translations; it is often not translated at all. After pronouns it is sometimes = »the same, the very.” Nala 2, 12 एतस्मिन्नेव काले (at that very time), Panc. 324 एकदैव (at the same time). Cp. 277.

Rem. 1. In poetry एव is sometimes omitted. R. 3, 25, 39 नाददानं प्राप्त्योरान्विमुच्छन्ते प्रसोऽमान्। विर्कर्षमाणं पश्यन्ति राक्षसात्ते प्राप्तर्दिताः, here the scholiast is right in expounding विर्कर्षमाणमेव, »the râxasas did not see him charging his arrows nor discharging them, they saw him *only* keeping his bow bent [so swiftly Râma was shooting].” So Varâh. Yogay. 1, 18 भवति दैवयुतस्य सिद्धिः = भ० दैवयुतस्यैव सिद्धिः, cp. KERN’s annot. in the *Ind. Stud.* X, p. 200.

1) P. 8, 1, 60 mentions ह, when denoting disapproval at some infringement on good manners. Kâç. illustrates this rule a. o. by the example स्वयं ह रथेन याति। उपाधायं पदाति गमयति. In this sense also अह is used [P. 8, 1, 61], moreover, when orders are given to different persons at the same time, f. i. त्वमह ग्रामं गच्छ। त्वमहारपयं गच्छ (Kâç.).

Rem. 2. In the mantras ईम्, इत्, चित्, अह may do the duty of एव.

399. The other restrictives are केवलम्, परम्, कामम् and तावत्. Of these, केवलम् and परम् are „only, at परम् least, but.” Panc. 312 न केत्सि त्वं गीतं केवलमुनदसि, Kathâs. 32, 143 योगबलेन चेत् एषा राजा नवा भार्या हन्यते तनु युद्धते।…… तस्माद् बुद्धिलेनैषा राजी विजिलत्यतां परम्.

कामम् mostly announces some adversative particle, being almost = „to be sure” (442, 1°). It is but seldom used without adversative sentence. Daç. 126 वयस्त्वरोमि: संगच्छसे संगच्छस्व कामम् (if you have intercourse with apsarases, so).

तावत्. तावत् has a peculiar employment. Properly it is an elliptical phrase, for at the outset it must have meant something like this: „as much [is certain].” Accordingly it advances a statement which is asserted „at all events” or „at least” or „before others.” As it is often an enclitic, the said translations are generally too forcible. In expositions of many links one likes to put तावत् to the first of them, then it may be compared with fr. „d'abord,” cp. 439. It is also much used in exhortations and with imperatives.

Examples: Kathâs. 28, 60 अहो केयमसंभाव्यवपुर्भवेत्। न तावन्मानुषो (o! who may this beautiful woman be? She is, *at all events*, not a mortal). Panc. 318 a brahman thus reflects परिपूर्णोऽयं वरस्तावत्सुभिर्वर्तते। तथादि दुर्भिक्तं भवति तदनेन द्रवकाणां प्रातमुत्पयते (well, this pot is filled with porridge, now if there should be a famine, then —), ibid. 37 Damanâka says to Karataka आतां तावदप्यधानतां गतौ। एष पिङ्गलकः।…… स्वव्यापारपराभ्युक्तः संतातः। सर्वोऽपि परिज्ञनो गतः। तत्किं क्रियते (*in the first place we have lost our influence, next our king has become averse to his duty, and finally all his attendants are gone, what is to be done in these circumstances?*), ibid. 23 तत्तावज्जानामि कस्यायं प्रादृः (therefore, I will know *at least*, whose voice it is). Mudr.

III, p. 114 यत्त्वलेप्यपत्रं तावद् दीयताम् (only, give up the letter). Çāk. VI the king eagerly exclaims धनुस्तावत् (my bow! — »I want to have my bow and to have it soon"); likewise Mālav. I, p. 20 the king greets the dancing-masters स्त्रागतं भवद्याम्, then turning to his attendance he continues आसने तावद्वभवतो, cp. Vikram. V, p. 180 अर्थोऽर्थस्तावत्.

जातु. Rem. जातु, an old emphatic particle, seems to be restricted to poetry and almost to negative and interrogative sentences: न जातु »not at all." Sometimes it may be almost — »perchance, perhaps." Kathās. 25, 24 जानीयात्स वृद्धो जातु तां पुरीम्. Sometimes चित् is affixed to it, see 402.

CHAP. II. Negation.

400. Sanskrit has three negative particles: न, मा and the ^{Nega-}
^{parti-}
^{cles.} prefix अ(न्)°. Of these the last mentioned is only used in compounds, मा is the special particle of prohibition.

401. The general negation is न. It negatives as well single words or notions as whole statements. In the former case it is put immediately before the word denied. Panc. 147 पिज्जातस्त्वं सम्यद्दु शुहृत् (I have clearly experienced you to be an unfriend).

When denying the whole statement, one is tolerably free where to put the negation. Commonly, two places are preferred: either at the head of the whole sentence — so regularly for rhetorical purposes, as in the case of antithesis, epanaphora, also in emphatical denials — or just before the verb. Yet, as has been said, any other place is admissible and very often met with, especially in poets.

Examples: न heading the sentence. Panc. 26 न दीनोपरि महान्तः कुप्यन्तीति न त्वं तेन निपातितः (as men of superior rank do not feel angry towards a wretch, he has not killed you), Mudr. IV, p. 137 न मया सुचिरमपि विचारयता तेषां वाक्यार्थोऽधिगतः (though I have been reflecting on it quite a while, I do not understand what

it is, they speak of); — of न just before the verb: Panc. 48 नापितो वर्कु न प्रशाक, Hit. 95 कोऽप्युपायोऽस्माकं जीवनाय नास्ति.

anaphora: Panc. I, 4 न सा विशा न तद् दामं न तच्छिल्यं न सा कला। शर्यार्थिभिर्न तत्स्यैर्य धनिनां यन् गीयते (no knowledge, no munificence, no skill, no art, no perseverance can be imagined which is not praised in the wealthy by those who desire profit of them); — emphatic denial: Panc. 54 the weaver, who acts the part of Vishnu says to the princess सुणो नाहं दश्मपथं मानुषाणां गच्छन्ति.

Instances of another place, than at the head or before the verb: Daq. 198 तमलमस्मि नाहमुर्दत्तम् (I am not able to rescue him), Hit. 9 अहं.... न कथं विश्वासमूमिः, Kumāras. 5, 5 सुतां प्रशाक मेना न नियन्तुमुथमात्, Panc. I, 27 किं तेन जातु जातेन.... आरोहति न यः स्वस्य वंशस्याये ध्वजो यथा; ibid. II, 168 वाऽक्षा निर्वत्ते नर्यः = नर्येवं जिक्षा नि°; Kathās. 24, 171 तत्किं त्वयेव मूल्येन गृह्णायाभर्तां न तत्.

Rem. न is sometimes by itself the whole predicate, the verb being implied. Daq. 156 तस्मै चेयमनुमता दातुमितरस्मै न (she was destined for him, not for another), Panc. 116 साधोः शिक्षा गुणाय संपदते नासाधोः (education turns to advantage in a good man, but in a wicked one not so).

402. The combinations of न with indefinite pronouns or न combined with other particles. pronominal adverbs to express *none*, *no*, *neither*, *nowhere* and the like are treated 282 and 288 R. 3.

When accompanying connective particles, न precedes them as a rule, as न च [cp. Latin *neque*], न वा, न ापि, न छि, न तु, न पुनः, नो[=न + ऊ]. Cp. 429. With नु it becomes the interrogative particle ननु (413).

„Not even” is न.... अपि, न.... एव; „not at all” न जातु; „not indeed” न खलु, न नूनम्, न सत्यम् etc.; „not yet” न तावत्: Panc. 30 न रात्राव्यथिशेते (even at night he did not find his rest); — M. 2, 94 न जातु कामः कामानामुपभोगेन शास्यति

(lust is by no means quenched by enjoyment); here चित् is not rarely added, as Mhbh. 1, 49, 4 कल्याणं प्रतिष्ठामि विपरीतं न जातु चित्; — Cāk. I न खलु न खलु ब्राह्मः संनिपात्योऽयमस्मिन्मूरुनि मृदाप्रारोहे; — R. 2, 30, 35 न सत्यम्; — Mhbh. 1, 24, 14 न तावद् दूश्यते सूर्यः (the sun is not yet visible).

Rem. 1. नो at the outset served to signify the negation + the adversative particle = »but not», yet त्र having almost got obsolete in the classic dialect, नो is sometimes considered almost a synonym of the simple न and is used chiefly in poetry instead of it either as an emphatic negation, or for metrical purposes. See f. i. Mrcch. IV, p. 135 नो मुष्टाम्यबलाम् etc; ibid. IX, p. 314; Panc. II, 153; V, 24.

Rem. 2. The archaic dialect possessed a negation नेत् = न + इत्. It is sometimes a mere negation, but commonly it is = »lest», then it is construed with the conjunctive mood (लेत्), cp. 355 R. 1.

403. The negation श्र° — श्रन् — is only used as the first श्र° or member of compounds, both bahuvrīhis, and tatpurushas, see 218 and 223 c). In tatpurushas its force is श्रन् not always the same. श्रमित्र f. i. not only denotes „not a friend” but also the very opposite of मित्र, viz. „foe.” Of the latter kind are sundry common words, as अनल्प (much), अनेक (many), अयग्नः (dishonour). The former type involves identity of meaning with the separate negation न, f. i. Daç. 69 ऐहिकस्य सुखस्याभाजनं जनोऽयम् (I am no vessel for wordly pleasure), Panc. 62 तेषां वियोगं द्रुष्टमहसर्यः = °न सर्वः, Daç. 199 कदाचिद्विषयवित्तृष्णो गुणेषु (not a single moment [he was] not thirsting for virtue).

Further श्र° in tatpurushas may denote »all except this,” अब्राह्मणः = »anybody but a brahman.” M. 5, 18 in the list of eatable animals it is said भक्ष्यान्..... आहुरतुष्टंशैकतोदतः, Kull. comments तथोष्टवर्जितानेकदन्तपर्क्षुयुतेनान्.

Rem. न is not wholly excluded from compounds, but it is rarely used so, f. i. नचिरेण = अचिरेण (soon) etc.; नातिदूरे (not far), नपुंसक (eunuch; [the] neuter [gender]).

404. श्र° may be compounded with verbal forms, viz. par-

ticiples, gerunds and infinitives. Panc. 67 अनिच्छन्ति (though not wishing it); Kum. 1, 37 Pârvatî being taken in his arms by Cîva, is said to ascend his shoulder अनन्यनारीकवनोयमङ्गम् (— not to be cherished by other women); — Panc. 69 न युज्यते स्वामिनस्तस्य सामर्थ्यमविदित्वा गन्तुम् (it does not befit my master to go without having experienced his strength), Daç. 75 स्वभवनमगत्वैव तमृषिमधाष्ट ; — R. 2, 48, 11 नैनं प्राच्यन्यनर्चितुम् (they cannot help honouring him), Pat. I, p. 230 अयमपि योगः प्राक्योऽवकुम् (this rule, too, might have remained unsaid). Of अ° with inf. I know no instances except such as are construed with the verb प्राक्.

Rem. A vârtt. on P. 6, 3, 73 allows अ° also put to the finite verb, provided that it be intended to express blame, as अपचसि त्वं जालम्, as if we should say: »you miscook" = »you do not cook well."'

405. मा is the proper negation to be used with the imperative and its concurrent idioms; in other terms it expresses *prohibition*, or in a wider sense *the desire to keep off*. Examples of its employment with imperative, optative, aorist without augment have been given 353 and 354. A strong prohibition is not rarely expressed by the sole मा or by मैवम् (not so) with ellipsis of the verb; मा तावत् signifies reprobation, as Mâlav. I, p. 3.

With imperative मा is also used, if the imperative expresses doubt or uncertainty. Mhbh. 14, 6, 8 गच्छ वा मा वा (you are free to go or not [as you like]). In the same meaning also with लिङ्, as Panc. I, 225 किं भवतु मा भूयात् (there may be poison or not). Moreover मा with लिङ् may express solicitude. Mrch. III, p. 124 अये चिर्यति मैत्रेयः। मा नाम वैकल्पादकार्यं कुर्यात् (Maitreya tarries long, in his distress I hope he will do nothing unbecoming). As to मा with the future in epic poetry and in the prâkrtas, see 353 R. 4.

Rem. 1. When subjoined to some chief sentence, मा admits of being translated by »lest," as Mhbh. 5, 37, 45 मा वनं हिन्दि स्वाधृं मा व्याघ्रा नीनप्रावनात् (do not destroy the forest with tigers, lest the tigers should disappear from the forest), cp. ibid. 1, 30, 15 quoted

353 R. 4. 1). In other terms, मा with लिङ्, aorist or future may be synonymous with यथा न or येन न. — In epic poetry न with optative is also used == »lest;” instances are not rare. Mhbh. 1, 154, 35 प्रोत्यं गच्छाम भद्रं ते न तो विद्यात्सुयोधनः (let us go instantaneously, lest Duryodhana should know of us), ibid. 1, 56, 23 तत्रे दधां वरं विप्र न निवर्त्तेत्कुर्मम्, R. 2, 63, 43 तं प्रसाद्य न त्वां प्रपेत्, Nala 14, 14 etc.²⁾.

Rem. 2. न, not मा, is the negation to be used with the potential mood, in hypothetical sentences, in general precepts and with the लिङ् taught 343 e.).³⁾ Nala 13, 42 Damayanti says the conditions upon which she will be a maid-servant: उच्चिष्ठं नैव मुञ्जीया न कुर्या पादधावनम् न चाहं पुरुषानन्यान्प्रभाषेयम्, here न, not मा, is in its place.

406. Two negations in the same sentence are equivalent to a strong affirmation. Ch. Up. 4, 4, 5 नैतद्ब्राह्मणो विवकुर्महृति (no one but a brahman can thus speak out), R. 2, 30, 31 न बलूहं न गच्छेयम् (I cannot but go, indeed), ibid. 2, 32, 46 न तत्र कश्चिन ब्रह्मव तर्पितः (there was no one there but was made content), Mālav. epilogue आप्राप्त्यमेति विगमप्रभृति प्रजानां संपत्स्यते न बलु गोप्त्रि नामित्रि, comm. न बलु संपत्स्यत इति नाप्रपि तु संपत्स्यत एव⁴⁾.

407. If two or more negative sentences are to be connected, the negation is often put but once. So

1) Panc. 325 मा == »lest” is construed with a *present*: द्रुगच्छामि मा कश्चिन्यमायनर्थो भवति. Instead of भवति one would rather expect भवेत्.

2) Sometimes न is construed so even with the future in °स्यति. Mhbh. 1, 146, 30 भौमं च बिलमयैव करवाम सुसंवृतम्..... न नस्तत्र हुताशः संप्रदद्यति.

3) मा..... यदि == »if not” I have met with Mālat. IX, p. 160 : अकरिष्यदसौ पापमतिनिष्कृतौ च सा। मापविष्यमहं तत्र यदि तत्परिपन्थिनी. But माप° may be a false reading instead of नाप°.

4) R. 3, 47, 8 नाय भोक्ष्ये न च स्वक्ष्ये न पास्ये न कदाचन is an instance of emphatic denial by means of repeating the negation, unless the reading be false and we must read न पास्ये च कदाचन. — In Panc. 116 the words मम वचनमपूर्वनात्मनः प्रान्तिमपि न वेत्सि are erroneously resolved thus अपूर्ववन् नात्मनः°, they are == अपूर्ववन् + नात्मनः°.

Negation when omitted? न.... च may be = „neither.... nor, not.... nor”; न.... अपि = „not.... not even;” न.... वा = „not.... nor”. This omission of the negation in the second link is necessary in the idiom न.... यथा or इव „not.... no more than.” R. 2, 59, 8 तुल्यापि... नातिभान्त्यल्पान्धीनि कलानि च यथापुरम् (the flowers do not glisten.... nor do the fruits as before), M. 4, 56 नासु यूत्रं पुरों वा छोबनं वा समुत्सृजेत् (neither.... nor.... nor), Panc. IV, 53 माता वस्य गृहे नास्ति भावा च प्रियवादिनोऽग्रण्ये तेन न नाव्यम् — Bhoj. 15 न तं राजानमिच्छन्ति प्रजाः षण्डमित्र स्थियः (such a king is not desired by his subjects, no more than a eunuch is by women); R. 3, 47, 37 नाहं ग्राक्या त्वया स्वप्नुमादित्यस्य प्रभा यथा (— no more than the sunshine).

But, in asyndetical connection of negative sentences the negation is always repeated, cp. Panc. I, 4 in 401.

CHAPT. III. Interrogations.

408. Interrogative sentences are twofold. Sometimes it is the whole action or fact, which is put in question, as „is he gone?”, sometimes it is not the fact itself but one of its elements, that is asked after, as: „where does he dwell? who has seen him?” Questions of the latter type are introduced by interrogative pronouns or adverbs, those of the former 1st by particles, which partly are also derivatives from the interrogative pronoun, 2^{ly} the interrogation is signified by the mere mode of pronouncing.

I. The interrogative pronoun is कौ, the interrogative adverbs, as क्या, कुतः, किमिति (why?), are its derivatives. As a rule they head the sentence, at least in prose; in poetry they may be put anywhere. Panc. 126 केनोपायेनैषां धनं लमे, Daç. 82 कासि वासु कू यासि, Pat. I, p. 427 कति

मवतो भार्यः; — Mrceh. IX, p. 302 अथेदानो वसन्तसेना कु गता; Panc. II, 4 अक्षैश्चापि गुर्विष्ठिरेण सहसा प्राप्तो स्तन्यः कथम्.

Rem. Like other pronouns the interrogative may be part of a compound. Mrceh. IX, p. 302 किंनामधेयं तस्या मित्रम् (v. a. what is the name of her lover?), Dac. 74 तन्मतः प्रभूत्यर्थकामवातानिपित्ता वर्यं हेयौ चेमौ किंद्रियौ किंपरिवारौ किंकलौ च (as long as I live, I have been unacquainted with the course of [those two objects of human pursuit] Profit and Pleasure, and I should like to know what is their shape, who are their attendants and what fruit they yield), Pat. I, p. 6 कथञ्जातीयक उत्सर्गः कर्तव्यः कथञ्जातीयको वपवाहः (rule and exception being wanted, what is the nature of either?).

409. Other remarks on the interrogative pronoun and its derivatives. — 1. They may depend on participles, gerunds and the like, also subordinate sentences. Mhbh. 1, 162, 11 तस्य व्यवसितस्यागो बुद्धिमास्याय कां त्वया (v. a. what motive has made you decide to abandon this [man]?), Mudr. I, p. 28 यदि किं स्यात् (if what would be?).

2. Nothing precludes the presence of more interrogatives, referring to different things, in the same sentence. Pat. I, p. 241 केषुर्यु काज्ज्ञानप्रयुक्ते (what sounds do they employ [and] in what meanings?), Kathâs. 41, 37 कोऽर्थो प्रार्थयते कः किं कस्यै किं दीयतामिति (who is indigent? who begs [and] for what? to whom should be given [and] what?).

3. Some particles, viz. वा, स्तित्, इव, तु, उ, नाम, are subjoined to them, in order to express some interest taken in the question by the speaker. Cp. the like duty of Lat. *- nam* and *tandem*, Greek *ποτέ*; French *dunc*. Çâk. I मानुषीषु कथं वा स्यादस्य इपस्य संभवः (is it then possible, that such a beauty should be of human origin?); Mhbh. 1, 91, 8 कति स्विदेव मुनयः कति मौनानि चाप्युतः मवन्तीति तदाचच्छ्र श्रोतुमिच्छामहे वर्यम्; R. 2, 38, 8 अपकारं कमित्र ते करोति जनकात्मजा (what possible injury can Janaka's daughter do you then?); Ch. Up. 4, 14, 2 ब्रह्मविद इव सौम्य ते मुखं भाति को तु त्वानुप्रश्नास (friend, your face shines like that of one who knows Brahman; who has taught you?); Kathâs. 16, 9 किं नाम न सहन्ते हि भर्तृभक्ताः कुलाङ्गनाः.

4. Note the phrase कोऽयम् (who is it, that — here?), f. i. Hit.

21 ततस्तमायान्तं दृष्ट्वा पक्षिशावकैर्भयातैः कोलाह्लः कृतः । तच्छुत्वा ग्रहकेनोक्तं । कोऽयमायाति ।

5. किम् may do duty as a particle, see 412, 3°.

410 Sanskrit has a pronounced predilection for rhetorical questions (14, VI). Hence, the interrogative pronouns and adverbs are often to be translated rather freely. Here are some examples: R. 2, 44, 7 किं न प्राप्तसत्त्वात्मः = सर्वं प्राप्, Hit. 22 ज्ञातिमात्रेण किं कश्चिदध्यते पूर्यते कुचित् (v. a. nobody is punished or honoured anywhere on account of his birth alone), Kathâs. 28, 10 बुद्धेन च परस्यार्थे.... आत्मापि तृणाबदू दृतः का वराके धने कथा (the Buddha has given up his own self like a grass-blade for the benefit of his neighbour, how, then, can there be question about [giving up] wretched riches?). Cp. Mhbh. 1, 74, 27, Çâk. I, vs. 19 etc. Cp. also अय किम् = »yes,« किं तु = »but« (441), किं च = »moreover« (437).

कथम् and कुतः In a similar way कथम् and कुतः frequently precede the cause, reason or motive, when expressed by a new sentence. For this reason, one may sometimes render them by »indeed.« Mudr. V, p. 157 अहो विचित्रतार्थचापाक्यनीतेः । कुतः the reason is given in the strophe, which immediately follows, ibid. I, p. 29 कस्य परिज्ञाने नियुक्तो निपुणक इति न ज्ञायते । आ ज्ञातम् । अये कथमयं प्रकृतिचित्तपरिज्ञाने नियुक्तो निपुणक इति ।

कुच... कुच... Rem. The idiom कुच... कुच... serves to denote a ...कुच... great discrepancy between two things. Daç. 77 कु तपः कुच हृदितम् (v. a. to be an ascetic and to weep are incompatible), R. 2, 106, 18 कु चारपयं कु च ज्ञात्रं कु गटाः कु च पालनम्, Çâk. I कु ब्रह्मपिकानां जीवितं चातिलोलं कु च निश्चितनिपाताः सारपुङ्गः प्रारास्ते. Cp. Kathâs. 28, 6, R. 3, 9, 27 etc.

411. In indirect questions the interrogatives are employed, but instead of them the relatives are also admissible. Kathâs. 39, 174 पूर्येन वज्ज्ये कथम् (see, how I delude him), Panc. 55 ज्ञायतां किमेते कञ्चुकिनो वदन्ति (be informed of what these guards are telling). On the other hand Kathâs. 39, 87 तस्यै सर्वम्.... अब्रौतौ । योऽसौ वन्मामधेयश्च यस्य पुत्रो महीपतेः (he told her everything, who he was, of what name, whose king's son), the direct question would

have been कस्तुं किंनामधेयश्च कस्य पुत्रः. Likewise Mālat. II, p. 39 वितैव ते जानाति योऽसौ यादृशाश्च, R. 2, 52, 60 शृणु. यदर्थं त्वा प्रेषयामि पुरीमितः.

412. II. In such interrogative sentences, as put the whole fact into question, interrogative particles are sometimes added, sometimes omitted. When they are omitted, the verb mostly heads the sentence. When added, it is they that are usually put at the head. The said particles are अपि, उत्, किम् and कच्चित्.

a). Examples of questions *without* interrog. particle: Panc. 21 भो दमनक शृणोषि प्रावृद्धं दूरान्महान्म् (say, Dam., do you hear a noise distant and great?), ibid. 326 अस्ति तस्य दुरात्मनः प्रतिषेधोपायः कच्चित् (is there any means for checking that scoundrel?), Mālav. IX, p. 159 कथा जीवति मे प्रिया (say, does my sweetheart live?).

b). Examples of questions *with* interrog. particle:

1. अपि. — Panc. 35 अपि भवतः श्रिवम् (v. a. are you in good health?), ibid. 25 अपि सत्यम् (is it true?), Kathās. 24, 208 अपि ज्ञानेय (do you know?), Vikram. IV, p. 142 अपि दृष्टवानसि सम प्रिया वने.

2. उत्, in simple questions very rare and obsolete, it seems. Kāc. on P. 3, 3, 152 उत् दृष्टः पतिष्यति (will the stick fall?). As to its use in alternatives see 414.

3. किम्. — Daç. 170 श्रान्तोषि किम् = Lat. potesne?

4. कच्चित्. — R. 1, 52, 7 कच्चित्वे कुशालं राजन्. कच्चित्वे विजिताः सर्वे श्रिपत्वः (are you in good health, king?.... have you subdued all your enemies?), Mhbh. 1, 5, 1 पुराणामविलं तात पिता तेऽधीतवान्पुरा। कच्चित्वामपि तत्सर्वमधेष्ठे, ep. Nala 4, 24, Kathās. 75, 93 etc.

Rem. Like the other interrogatives (409, 3°) the said particles may be strengthened by adding to them some other particle as इव, वा, तु, उ, नाम. Of the kind is अपि नाम, किं तु, किं तु खलु, किमिव and the like. — Çāk. I अपि नाम कुलपतेश्चियमसवर्णचेत्रसंभवा भवेत् (can she have been born to the chief of the family from a wife of a different caste?); ibid. VII किं वा श्रान्तलोत्यस्य मातुरात्मा (is Çāk. perhaps the name of his mother?); Bho. j. 64 ततः कविर्वच्चिन्तयत्। किमु राजा नाश्रावि; Mhbh. 1, 151, 28 किं तु दुःखतरं शक्वं मया द्रुष्टमः परम् (what

can I see more unhappy than this?); Mhbh. 1, 162, 11 कच्चिन् दुःखै-
र्बुद्धिसे विलुप्ता गतचेतसः.

412* Many times the particle किम् may be compared to Latin *num*, as it makes a negative answer to be expected. Kathâs. 28, 71 निःस्थेनापि किं त्वक्तु विश्वामित्रेण जीवितं। मेनकायां प्रयातायां प्रसूतैव प्रकुन्तलाम् (Lat. *num Vigv. vita excessit —?*), Mudr. I, p. 27 किं भवानस्मृत्यायायाद्यपि धर्मविज्ञमः (are you even more learned than our teacher?).

413. On the other hand, न put into the question announces an affirmative answer, like Latin *nonne*. It generally attends some interrogative particle, viz. अपि or किम्, but may also be used by itself. By combining न and नु one gets नन् which is to be considered a new particle, fully answering to Lat. *nonne*, Greek *οὐκοῦν*, and which for this reason has also the force of an emphatic (396). Examples: Ch. Up. 1, 10, 4 न खिरदेतेऽप्युच्छिष्ठा इति (were not these [beans] also left [and therefore unclean]?); — R. 2, 72, 5 अपि नाधवश्चः श्रीदृश्यं रथेनापततस्तव (are you not tired with the long way, having driven quickly?); — Ratn. III, p. 79 किं पक्षस्य रुच्चे न हन्ति नयनानन्दं विश्वे न किम् [viz. वक्त्रेन्दुस्तव] (does not [the splendour of your face] outshine the brilliancy of the white lotus and does it not cause delight to the eyes?); — R. 2, 22, 22 नन् दैवस्य कर्म तत् (is not that the effect of Destiny?).

Rem. Yet, न put to कच्चित् = किम् *num*, since कच्चित् alone may be rather = *nonne*. R. 2, 72, 44 कच्चिन्न ब्राह्मणानं हृतं रामेण कस्यचित्, cp. ibid. 1, 74, 21; 2, 57, 7; Mhbh. 1, 23, 10.

414. Disjunctive interrogations are characterized by a great variety of particles. Commonly the former member begins with किम्, but there are many other combinations. Here are some instances:

1. In the former member किम्, in the latter वा or किं वा or

अथवा or उत or आहो or उताहो. — Daq. 149 किमयं स्वप्नः किं विप्रलम्भो वा (is this a vision or is it delusion?), Panc. 230 किमेनमुत्थाय हम्यथवा हेलयैव प्रसुप्तौ द्वावप्येतौ व्यापाद्यामि (shall I rise and kill him or shall I slay both of them while sleeping?), Mrcch. III, p. 113 किं लक्ष्यसुप्तमुत परमार्थसुप्तमिदं द्वयम् (are these two men sleeping indeed, or counterfeiting sleep?), Çak. I वैलानसं किमनया वृत्तमा प्रदानात्. निषेवितव्यम्। अथन्तमेव. आहो निवास्यति समं हरिणाङ्गनाभिः (must she keep the vow of chastity up to her marriage or is she to dwell with the antelopes of the hermitage for ever?). — To either member or to both another particle may be subjoined, f. i. instead of किम् one may say किमु, किं तु, in the second member instead of उत, आहो or उताहो, also किमुत, उतस्वित्, आहोस्वित् etc. Mrcch. X, p. 367 किं तु स्वाङ्गात्मिकः प्राप्तः. किमुतान्येयमाता (is she come back from heaven, or is she another [Vasantasenā]?), Panc. 202 किं केनापि पाशेन बद्ध उताहोस्वित्केनापि व्यापादितः (has anybody caught him in a snare or has anybody killed him?).

2. The former member contains some other particle, not किम्. So f. i. तु. तु Kumāras. 1, 46 तया गृहीतं तु मृगाङ्गनाभ्यस्ततो गृहीतं तु मृगाङ्गनाभिः (has she borrowed it from the antelopes, or the antelopes from her?); — कच्चित्. वा Mhbh. 1, 162, 3; — उत. वा Kumāras. 4, 8; — वा. वा Pat. I, p. 6 एतत्वाधान्येन परीक्षितं नित्ये वा स्यात्कार्यो वेति [sc. प्रब्लृ].

3. The former member is without particle. Of the kind are Panc. 294 सत्योऽयं स्वप्नः किं वाऽसत्यो भविष्यति न ज्ञायते; Çak. V मूळः स्यामहमेषा वा वदेन्मिथ्या (either I must be out of my wits or she must lie); Çak. I धावन्ति वर्तनि तर्तनि तु वाऽनिनस्ते.

Rem. If the second member is »or no,« one says न वा. Panc. 329 किं प्रतिक्रिधानमस्ति न वा (is there any remedy or no?), Daq. 140 एष मे पातिस्तवापकर्ता न वेति दैवमेव ज्ञानाति. — »Yes or no« is वा न वा. Nala 18, 24 नहि स ज्ञायते वीरो नलो जीवति वा न वा.

415. Disjunctive interrogations of three or more members of course show a still greater variety of interrogative particles. Kumāras. 6, 23 किं येन सृजसि व्यक्तमुत येन बिभर्षि तत्! अय विश्वस्य संहर्ता भागः कतम् एष ते (v. a. are you Brahmā, Vishnu or Çiva?); Panc. 332 किं सम व्यथोपायक्रमः कुब्जस्य वोताहो अन्यस्य वा कस्यचित् (is it I, against whom the plot is laid or is it the hunchback or anybody else?); Daq.

89 दिकं विलासात्किमभिलाषात्किमकस्मादेव न जाने; Câk. VI स्वप्नो तु माया तु मतिग्रमो तु किं तु तावत्कलमेव पुण्यम् (was it a dream or a delusion or perplexity of mind or was indeed the store of my good works exhausted?); Panc. 177 दिकं सिंहादिमिः क्वापि व्यापादित उत लुभ्यकैरथवा उत्तेप्रपतितो गतर्विषमे वा नवतृणलोल्यात्; Kathâs. 72, 185; Pat. I, p. 5, l. 14 किम्.... आहोस्त्वित्.... आहोस्त्वित्; Panc. 48, l. 19; etc. etc.

CHAPT. IV. Exclamation.

416. Exclamation is either signified by simple interjections, as **ह्रा** (alas), **बत** (ah), **अहहृ** (oh!) **आः**, **अहो** both expressive of surprise and strong emotion, **धिक्** (fy), and nouns used as such, as **कष्टम्** (it is a pity, alas), **दिथ्या** (thanks to God), **साधु** (well done), **आश्वर्यम्** (marvellous), **शान्तम्** or **शान्तं पापम्** — see Rem. on 2 — or expressed by a full sentence, commonly beginning with one of the said interjections or exclamative particles.

Exclamative sentences, introduced by interrogative pronouns or pronominal adverbs are, not nearly so often met with in Sanskrit as in our language. Still, the idiom exists. Daç. 67 king Râjahamsa rejoices when seeing again his comrades and exclaims कथं समस्त एष मित्रगणः समागतः को नामायम्भ्युदयः Ven. I, p. 25 Sahadeva to Bhîma का ललु वेला तत्रभवत्याः प्राप्नुयाः (how long it is, indeed, since Mylady is here!).

Here are some examples of exclamatives: Panc. 25 अहो श्रोमःन-मापतितम्, here अहो is expressive of joy, but R. 2, 115, 3 गतश्चाहो दिवं राजा it expresses sorrow; — R. 2, 12, 73 बैदेही बत मे प्राणान्शो-चन्तो ज्ञपयिष्यति; — Kumâras. 3, 20 अहो and बत together: अहो बतासि स्पृणीयवीर्यः; — Mhbh. 1, 157, 41 अहो धिक्कां गतिं त्वय गमिल्यामि; Panc. 158 धिक्कूर्ल त्वं (for shame, you blockhead, you —); — Mudr. III, p. 104 आ ज्ञातम् (o I remember); Prabodh. *passim* आः पाप (o, you rascal!); — Mudr. II, p. 84 दिश्या दृष्टोऽसि तत्परिष्वजस्व माम्.

417. **अहो** and **धिक्** are often construed in a particular

अहो manner. अहो is apt to be used with the nominative of an abstract noun, expressive of the fact which causes the astonishment. But धिक् — or, in full, धिगस्तु — is attended by the accus. (sometimes also, but not so often, the nomin.) of the person or thing, which causes the indignation or anger.

Examples: 1. of अहो with nomin. — Nala 3, 17 Damayanti, when seeing on a sudden the beautiful appearance of Nala, exclaims अहो ज्ञप्यहो कान्तिरहो धैर्यं यहात्मनः, Mudr. I, p. 38 Cānakya takes the letter, glances over it and says praisingly अहो दर्शनीयताचरापाम् (an excellent hand indeed), Panc. 92 the Ocean disapproving the words of the bird, which he has overheard, exclaims अहो गर्वः पक्षिकौटस्यास्य, Mudr. VI, p. 197 Rāxasa, when entering the old garden, being sad with grief, laments अहो त्रीर्णोद्यानस्य नाभिरमपीयता (how little charm this old garden has!).

2. of धिक् with acc. Mhbh. 1, 131, 23 धिगेतां वः कृताख्वताम् (shame over your skill at arms!), R. 2, 49, 4 राजानं धिगदप्रार्थं कामस्य वशमास्थितम्, ibid. 2, 47, 4 धिगस्तु खलु निद्रां ताम् (v. a. cursed sleep!), Kād. I, p. 18 धिगिवधातामस्तृप्रसंयोगकारिणाम्; — of धिक् with nom. Panc. 156 धिगियं दरिद्रता, ibid. I, 174 धिगयः कष्टसंश्याः.

Rem. 1. Occasionally धिक् occurs with a gen. Hariv. 8722 खौस्त्र-भावस्य धिक्खलु.

Rem. 2. Pat. I, p. 443 हा देवदत्तम् affords also an instance of हा, construed with the accus.

418. Some particles are used in exhortations. They of course attend imperatives and such tenses as have the meaning of imperatives. The principal of them are अङ्, हन्त etc. both = „well, come,” Lat. *age* and *agedum*. Kathās. 24, 143 हन्त प्रसीदानय तम्. With the 1st person = fr. *allons*. Ch. Up. 5, 11, 2 तं हन्ताम्यागच्छामेति तं हाम्यात्माम्: (»Well, let us go to him.” Thus speaking, they went to him); R. 2, 96, 15 अङ्गेज्जस्य सौमित्रे (come, look here, Laxmana). — Among others, ननु and अपि, as Kumāras. 4, 32 ननु मां प्रापय पत्युरन्तिकम् (do, bring me together with

my husband), Kâç. on P. 1, 4, 96 अपि सिञ्च, cp. Kâç. on P. 8, 1, 33 अङ्ग पठ (pray, read). — Like our »come,“ the imperat. एहि may assume the nature of a particle, f. i. Kathâs. 37, 200 एहि तस्यान्तिकं... याव (come, let us go to him) and so already at so remote a period as when the marriage-mantras have been composed. Âçv. Grhy. 1, 7, 6 तावेहि विवहावहै प्रतां प्रजनयावहै.

Rem. Neither अङ्ग nor हन्त are however limited to this employment. Occasionally they accompany also the indicative mood. Kâç. on P. 8, 2, 96 अङ्ग देवरत्न निष्या वदसि (I say, my friend, you say the thing that is not), Mudr. I, p. 38 हन्त जितो मलयकेतुः. When addressing some person, while offering him something, one uses हन्त, fr. *voilà*. Schol. on P. 8, 2, 99 गां मे देहि भोः। हन्त ते ददामि.

419. All interjections readily join with vocatives. Two, अयि and रे, are especially employed so, since they serve to draw the attention of the person addressed, in a word, like भोः the vocat. of भवान् (259) — and Lat. *heus*. Kumâras. 4, 28 अयि संप्रति देहि दर्शनं स्मर् (come, Kâma, show yourself now), Hit. 9 व्याघ्र उवाचः। शृणु रे पान्य. — अयि is especially fit for gentle address »prithee.¹“

1) अयि is also asserted by lexicographers to be a particle of interrogation. I greatly doubt the correctness of this statement. अयि may easily be confounded in mss. with अपि, and, in fact, it is not rarely a various reading of the interrogative अपि, see the passages of Çâk. quoted by the Petr. Dict. s. v. अयि 2). The Petr. Dict. adds five more instances: a) three from the Kumâras., b) one from the Mrcch., c) one from the Pancatantra. Of them, a) Kumâras. 4, 3 अयि जीवितनाथ जीवसि, though Mallin. comments thus on it अयि प्रश्नानुनययोरिति विश्वः। अयि जी० जी० प्राणिषि कञ्चिदिति, it is by no means necessary to accept here अयि as an interrogative, better it is to keep to its duty as an interjection अयि जी० जी० वितनाथ »o, my Lord“ जी० वसि »are you alive?“ So Mallin. himself explains Kumâras. 5, 62 अयोति कोमलामन्त्रणे As to the remaining passage ibid. 5, 33—35, the edition of Prof. Târanâtha has अपि, not अयि. — b) In the two editions of the Mrcch., I have at hand, the particle अयि is wanting, instead of अयि जानीषे they have भद्रू जानीषे. — c). As to

A cognate particle is अये, sometimes = अयि, sometimes expressive of astonishment. Çâk. VI king Dushyanta, when perceiving on a sudden the charioteer of Indra standing near, exclaims अये मातलिः. Cp. Mrçch. I, p. 17 अये सर्वकालमित्रं मैत्रेयः प्राप्तुः.

420. As to the **vocative**, it is generally put at the head, Voca-
tive. at least in prose, for poets may give it any place, according to the exigencies of the metre or rhythm.

In flowery style the vocative is not rarely attended by epithets, as Mâlat. VI, p. 87 आ दुरात्मन्मालतीनिमित्तं व्यापादितास्मद्गुरो माधव-हतक (accursed Mâdhava, thou who hast murdered our teacher because of the wretched Mâlatî). In ordinary prose they are avoided.

CHAPT. V. Connective particles.

421. The most important connective particles are five monosyllables: च, वा, त, तु, क्ति, and four dissyllables अथ, Con-
nective
parti-
cles. अपि, इव and उत. Of these, च, अपि, अथ and उत have the most general bearing, as they are simply copulating words = „and, also, further,” though they often admit of some special modification of meaning, so as to get the force of adversatives, concessives etc. For the rest, वा is the disjunctive, तु and the archaic त are adversatives, क्ति is causal, इव is the particle of comparison.

In the classic language त and उत are no more used alone, but in some combinations they are, cp. 402 R. 1; 442, 2° and 4°. That अपि, त and उत may also be interrogative particles, has been shown above 412 and 414.

Side by side with the said connective particles one

Panc. p. 38, 6, quoted by the Petr. Dict. = p. 44, last line of Vidyâsâgara's ed., this editor signifies by his very interpunction, that he considers अपि an exclamative, not an interrogative, as he has अपि! शिं भवत्याः (my dear, has no harm befallen you?).

uses several adverbs, serving the same purpose, as **अपरम्** and **अन्यत्** or **अन्यच्च** „further, moreover,” **परम्** „but, yet,” **तथा** „likewise, and,” the conclusives **तत्** and **तस्मात्** „therefore,” the causal **यतः** „for,” **पुनः** „on the other hand, again, but.” They have completely assumed the nature of conjunctions.

Combinations of these particles either with each other or with other particles are excessively frequent. So **च** and **अपि**, **अथ** and **वा**, **परम्** and **तु** are very often combined, **एव** is often added to **च**, **अपि**, **वा**, **तु**. Some of them may be considered as units, as **अथवा** when = „indeed,” **तथापि** „nevertheless.”

422. As the connection of sentences is the subject-matter of the last Section of this Syntax, it will here suffice to give a succinct account of the connective particles severally, especially with regard to their linking together words within the compass of one and the same sentence.

च. 1. **च** is the copulative particle *par excellence* „and.”

It is as a rule subjoined to the word annexed, as **रामो लक्ष्मणश्च**, but if it annexes a complex of words or a whole sentence, it is affixed to the first word, as **पिता मातुश्च स्वसा** (father and mother's sister). Panc. 225 [चौरेण]
कश्चिद्दृष्टुष्टः। दृष्ट्वा च तं..... चोरोऽब्रवीत्.

This order is seldom inverted in prose (f. i. Panc. 126 राजो वन्नो दिधा जातं राजा मृतश्च instead of मृतश्च राजा), oftener in poetry. Nala 1, 22 निषेतुस्ते गरुत्मन्तः सा ददर्श च तानगणान्, Kathās. 44, 3: the preceding sentence is स पितुगृहः..... अद्वसत्युक्तम्, then there follows एकदा पितुरास्थाने स्थितश्च पुरुषं..... ददर्श सः.

Sometimes in poetry **च** is put between the two links connected

by it. Mhbh. 1, 148, 2 अथ युधिष्ठिरः । भीमसेनार्जुनौ चोपौ यमौ प्रोक्षाच (then Yudh. addressed Bhīm., Arj. and the twins), M. 9, 322 इह चामुच्र वर्धते (he becomes great in this world and in the other).

In poets, च is not rarely put to each of the members connected, also in archaic prose; see f. i. Ch. Up. 1, 3, 2, and cp. ते. ते of Greek poets. But if it is necessary to state that the same thing is endowed with different qualities etc. at the same time, this idiom is also used in prose. Pat. I, p. 430 याज्ञिकश्चायं वैयाकरणाच (he is an accomplished sacrificer as well as a grammarian), Prabodh. I, p. 15 सोर्तं तनयति च संमोहयति च (it procures joy and perplexes at the same time). — As to च. च expressive of simultaneousness, see 438 R. 2.

Rem. 1. If three or more terms are to be connected, च is generally put but once, and with the last of them. Panc. 6 भिज्या नृपसेवया कृषिकर्मणा वियोपाइनेन व्यवहारेण च (by begging, by attending on the prince, by agriculture, by turning one's learning into money, and by trade), Daç. 78 सुमोरेण च मग्या स्वधनस्य स्वगृहस्य स्वगपास्य स्वदेहस्य स्वतीकृतस्य च सैवेष्वरी कृता. Then च is rarely wanting, sometimes in rhetorical style, as Pat. I, p. 431 अहरहर्नयमानो गामज्ञं पुरुणं पशुम्, R. 3, 69, 32 कराण्यां विविधानगृह्य ऋक्षान्पत्तिगणान्सृगान्, and in some phrases, as Mrch. I, p. 20 भाग्यक्रमेण हि धनानि भवन्ति यान्ति (v. a. as soon as they have come, they disappear), Bhoj. 10 जरां मृत्युं वर्यं व्याधिं यो जानाति स पण्डितः.

Rem. 2. Sometimes च must be translated by a more energetic particle than »and.« It may be = »even.« R. 1, 1, 4 कस्य द्विष्यति देवाश्च (of whom are even the gods afraid?), it may be a slight affirmative and even have adversative power, cp. 441.

423. 2. अपि may be 1. = „and, too, moreover, also,“ 2. = अपि, „even,“ 3. = „though“. Like च, it is commonly subjoined to the word — or first of the words — connected by it; in poets, it not rarely precedes. Examples of 1. Pat. I, p. 125 तवाष्टो नष्टो ममापि रथो द्राघः (your horse is lost and my chariot is burnt). Panc. 246 the king of the frogs mounts on the back of the serpent Mandavisha; seeing this, the others too do so शेषा अपि यथाद्वेषं तत्पृष्ठोपरि समारुहुः; Çak. I अस्ति नः सच्चित्तश्वरणालोभादन्यदपि

प्रष्टव्यम् (v. a. — I would ask you once more); — of 2. Mudr. I, p. 30 न युक्तं प्राकृतमपि रिपुमवज्ञातुम् (it is not advisable to despise a foe, not even a mean one); — of 3. Kathâs. 42, 28 अन्वगात्स च तं तुष्टीमनिच्छन्ति (and, though reluctantly, he followed him).

In poetry however, अपि occasionally precedes the word it attends instead of being subjoined to it. Mhbh. 1, 76, 52 कं ब्रह्महत्या न दहेदपैद्रम् (whom would not the hurting of a brahman consume? even Indra), Kumâras. 6, 59 Himavân says अपि व्यापुदिग्नानि नाडानि प्रपत्निं मे (my limbs though stretching in all directions, have no power —), Panc. III, 92 अपि स्तर्गे instead of स्तर्गोऽपि etc. Another instance of poetical license is such an arrangement as we have Nala 1, 30 त्वमयेवं नले वद instead of त्वमेवं नलेऽपि वद (speak in this way also to N.).

Rem. Apart from being a connective, अपि has many more meanings. It may be *a*) an interrogative particle, see 412; *b*) with imperative it strengthens the exhortation, see Kâç. on P. 1, 4, 96 अपि सिच्च (do, pour out); *c*) it often precedes the लिङ्, when doing duty as an optative (343, *b*) or in the idiom mentioned 343 *c*) 5°. In these cases अपि heads the sentence. — In other meanings again it is used, when subjoined to nouns of number (298), or when put to the interrogative pronouns and adverbs, see 281 and 288.

Moreover अपि, when of time, may be = 1. »only, but,» as मुहूर्तमपि प्रतीक्षस्व (wait but for a moment), 2. »still,» f. i. Kathâs. 3, 18 बालोऽपि »when still a boy.»

424. 3. उत् is almost a synonym of अपि. In the classic language it is obsolete. As to its employment as an interrogative particle see 412, 2° and 414, with optative it is also used like अपि, see 343 *c*) 5°, and ep. P. 3, 3, 152. — As a connective it is found in the old liturgical and epic literature. Mhbh. 1, 90, 24 मानाग्निहोत्रमुत मानमौनं मानेनाधीतमुत मानवज्ञः. At the close of verses or pâdas, उत् and अप्युत् are rather emphatics or mere expletives. — In classic prose one uses किमुत् (442, 4°) and प्रत्युत् (442, 2°).

425. 4. अथ serves to introduce some new element (person, अथ. thing or fact). It may be wholly = च, and connect

even single words, f. i. Panc. V, 11 व्याधितेन सशोकेन चिन्ताग्रस्तेन जन्तुना कामार्तेनाय मन्त्रेन दृष्टः स्वप्नो निर्यकः, here अथ is equivalent to च. Occasionally अथ may be a disjunctive, as Kathâs. 79, 24 ज्ञानी शूरोऽय विज्ञानो भर्त्स्मद्दृष्टिर्भवतः.

Its most common employment, however, is to annex a new sentence, especially if there be a change of subject; hence it is not rarely an adversative. Sometimes it introduces the apodosis, sometimes it has a temporal meaning „afterwards,”¹⁾ moreover it may do duty as a conditional conjunction, as will be more fully explained in the last Section of this book.

Note its employment at the beginning of a book or chapter or section, where it is the traditional opening-word in profane writings, like the syllable ओम् in Holy Writ. Pancatantra IV f. i. commences अथेदमार्यते लब्धप्रपाद्य नाम चतुर्थं तन्त्रम् (now begins the 4th tantra —).

In prose it is the first word, but in poetry it may hold any other place.

426. अथ combines with other particles. So we have अथापि, अथ च, अथा (= अथ + त), see f. i. Âçv. Grhy. 1, 1, 3; R. 3, 11, 74; Panc. IV, 73. But the commonest of those combinations is अथवा which is almost looked upon as a unit. It is used for the sake of correcting one's self. It introduces, therefore, a statement more exact than the preceding one; in accordance with the nature of the contrast between the two, one may translate अथवा

1) Especially in the archaic dialect. Ait. Br. 2, 25, 1 तेषामादिं यतामभिसृष्टानां वायुमुखं प्रथमः प्रत्यपद्यतायेन्द्रो ऽथ मित्रावरुणावयाष्विनौ (of them — Agni reached the aim the first, *after him* Indra, *then* Mitra and Varuna, *then* the Açvins).

by „or rather” or „on the contrary” or „no” or „but,” f. i. Panc. 23 अग्नातो वृत्तामि। अथवा नैतयुत्यते (I will go to another place. But that will not do), R. 3, 60, 29 नैव सा नूनमयवा हिंसिता चारुहासिनी (surely, it is not she, no, she has been hurt, my graceful lady).

As to अथ किम्, see 395 R.

427. तथा „so,” when = „likewise” that is „and, too,” may तथा also be reckoned among the connectives. This employment is chiefly poetical.

For the rest, अपि, च and तथा may be strengthened by एव and may mingle together. Hence arises a great variety of combinations, especially in verse, as अयेव, अपि च, चापि; चैव, एव च; तथैव, तथा च etc.

428. The enclitic वा, like च, is subjoined to the word वा which it annexes. It is the disjunctive particle „or.” अहं तं वा „I or you.” „Either.... or” is वा..... वा. M. 3, 26 पृथग्यथाना मिश्रौ वा विवाहौ (the two modes of marriage either performed severally or conjoined), Kathâs. 31, 39 न हि पश्यति तुङ्गं वा प्रत्यं वा श्वीजनोऽग्रतः। स्परेण नीतः.

Rem. Instead of वा..... वा one says also वा यदि वा. R. 3, 11, 90 नात्र जोवेन्मृषावादो कूरो वा यदि वा प्राठःऽनृशः पापवृत्तो वा (here no liar can live, nor a cruel man, nor a rogue, nor a barbarous one nor an evildoer), cp. R. 2, 109, 4, Panc. I, 118. — Likewise one uses वा... अपि वा or वापि, etc. As to वा in interrogations, see 409, 3° and 412 R., on its force as an emphatic 397 R. 1.

429. तु, हि and the enclitic उ are, like च and वा, subjoined to the first word of the sentence. हि was at the outset an emphatic, a weak „indeed,” but generally it is a causal particle, at least in prose; तु and उ are adversatives „but; on the other hand.” उ is no more used in the classic dialect, save when added to some

other particle, as नो = न + त, अयो = अय + त, cp. 402 R. 1.

430. इव „like, as” is the particle of comparison. It is इव always put after the standard of comparison, सिंह इव

बलवान् (strong like a lion). Mrech. I, p. 48 अन्धस्य दूषितिव पुष्टिवातुरस्य मर्बस्य बुद्धिव सिद्धिवालसस्य। स्वल्पस्तृतेर्वर्यसनिनः परमेव विद्या। सा प्रनष्टा (she has disappeared, like the sight of the blind, like the health of the sick, like the wisdom of the fool, like the prosperity of the sluggard, like the learning of the dull and dissipated), Çâk. VI कन्दिद्विषिव विस्मृतवानसि त्वम् (have you perhaps forgotten it, as I have?). If the standard of comparison or the simile consists of more words, इव likes to be put in the midst of them. Çâk. VII किं नु बलु बाले अस्मिन्नोरुस इव पुने स्त्रिस्त्राति मे मनः. Exceptions as to the place of इव may occasionally be found in poets.

यथा. The other particle of comparison is the relative यथा. It is especially used, if the standard of comparison is expressed by a full sentence, but it does the same duty as इव.

Rem. 1. It is a matter of course, that इव and यथा have no influence at all on the case of the noun they are construed with. Both the noun compared and the standard of comparison are put in the same case. Kumâras. 4, 25 तैः परिदेविनाकरैर्हृदये दिग्धरैरेतिवाहतः (struck by those lamentations, as if they were poisoned arrows); Nala 2, 28 ते दूष्टाः भ्रात्यामानं यथा रुदिष्य (on seeing him who was bright like the sun).

Rem. 2. Note the idiom आभासत इव »he appears like,” f. i. Kumâras. 7, 3 [तत्पुरुः] स्वर्ग इवाबभासे.

Rem. 3. इव and यथा are often used in similes. In this case they may be strengthened by adding to them such epithets as साक्षात् (in person), विग्रहवन् or विग्रहिन् (embodied), स्वयम्, अपर् (cp. Lat. *Mars alter*) and the like. Nala 1, 4 the hero is said to have been an excellent archer and ruler of his subjects साक्षादिव मनुः स्वयम् »as

if he were Manu himself," Daç. 116 a beautiful woman is called रत्निरिव विश्वहिष्पी (the goddess Rati embodied), Mhbh. 1, 85, 5 व्याप्तिः पालयामास साक्षादिन्द्रु इवाप्यः. Cp. Kumāras. 6, 11, Ragh. 2, 16, Mālav. I, p. 24, Kām. 3, 30, etc.

431. Moreover, इव is used to soften some expression, in the same way as German *etwa*, our *rather*, *almost*, as if it were. Mudr. II, p. 58 विफलमिव राक्षसप्रयत्नमवगच्छामि (I perceive that the exertions of R. are almost fruitless), R. 2, 85, 7 इयं ते महती सेना प्राङ्मां जनयतीव मे.

432. Our „as,” when not expressing likeness, is not rendered at all in Sanskrit or by स्थान with gen. But तयथा „as” = „for instance, namely” is तयथा. Mudr. III, p. 117 वृषल इह खलु विक्तानां प्रकृतीनां द्विविधं प्रतिविधानं तयथानुयहो निगहश्चेति (well, Vrshala, there are two means to be put into effect against disaffected subjects, viz. favour and force).

SECTION VI.

ON THE CONNECTION OF SENTENCES.

433. In Section II—V we have treated of the different constituent elements of the sentence. This last part of the Syntax will deal with the various ways, in which sentences are linked together. Two main categories are here to be distinguished, 1. coordination, when — grammatically speaking — there is equality of rank between the sentences conjoined, 2. subordination, that is such a union, as makes one of the links depend upon the other, so as to constitute a period made up of a chief sentence and a clause or subordinate sentence. The former class is generally characterized by such particles as have been dealt with in the last chapter

of the preceding Section, the latter class by relatives.

Occasionally Sanskrit prefers coordination in such cases in which our language would rather use the other mode of junction, and inversely.

Example of coordination in Sanskrit, subordination with us: Mrcch. III, p. 116 एतद्विहितं कर्म निन्दामि च करोमि च (though blaming it I do it).

Example of subordination in Sanskrit, coordination with us: Daq. 30 रत्नं तत्रैकमद्राक्षम् । तदादाय गत्वा कंचनाध्वानमस्त्रमणोरत्युष्णातया गन्तु-मक्षमः..... किमपि देवायतने प्रविष्टः etc. In translating such sentences as this there is, as a rule, a greater deal of coordination in English, f. i. »I saw there [in the water] a jewel, I took it and went on, until being tired by the exceeding glow of the sun, I entered some temple.” Cp. 14, I.

CHAPT. I. Coordination.

434. Coordination, though chiefly expressed by little particles, as च, is not exclusively signified by them. The Coor-
di-na-
tion by
means
of: demonstrative pronoun, especially त, may be a fit instrument for annexing a new sentence. Sometimes both particle and pronoun are wanting, and sentences are simply put together: the so-called asyndeton.

435. I. As to the **demonstrative**, some instances have been given 275. I add one more from the beginning of the Pancatantra अस्ति दाक्षिणाये जनपदे महिलारोप्यं नाम नगरम् । तत्र..... अमृशक्रिनमि राजा ब्रह्मू । तस्य त्रयः पुत्राः..... ब्रह्मूः. Nothing prevents the employment of both dem. pronoun and particle together. So often सोऽपि.

The acc. neuter तत् and the abl. neuter तस्मात्, when = „therefore, for this reason,” have wholly got the nature of particles. Likewise तेन.

436. II. The **asyndeton** is mostly met with either in short statements, to express antithesis, or for rhetorical pur-

2. the poses, especially where the speaker is excited. Panc. 26
 asyn-
 deton. अस्त्येतं स महात्मा वर्यं कृपणाः (so it is, he is a Lord and we are wretches), ibid. 113 न ते दोषोऽयं स्वामिनो दोषः (it is not your fault, but that of your master), Mudr. III, p. 106 अनुभूता एवैतन्नाश्रास्ते (this is already a real possession, not an expected one), Daç. 16 किं करोमि कु गच्छामि भविन्नं किमदर्शि (what shall I do? whither shall I go? have you not seen [him]?). Panc. 134 सत्वरमागच्छ गुरुतरं प्रयोजनमस्ति, here the second sentence enunciates the reason of the former one, but there is no causal particle. In a similar way ता is omitted in the passionate declaration of Damayanti (Nala 4, 4) यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद्। विषमग्नि तत्त्वं रजुमास्थास्ये तव कारणात्, likewise Kumāras. 6, 12 स्त्री पुमानियनास्थैषा वृत्तं हि महितं सताम् (whether man or woman, it matters not —).

437. III. When treating of sentences connected by **particles** it is best to keep apart the logical categories.

Copula-
 tive
 parti-
 cles. Mere copulation is denoted by च, अपि, अथ — either single or combined, as अपि च, चापि, अथापि —, by किं च, अपरम्, अन्यच्च, by ततः and ततथै. They answer to English *and*, *also*, *likewise*, *moreover*, *further*, *then*, *thereupon* etc. They are not quite synonymous, and each of them may have its proper sphere (as ततः to subjoin what is subsequent in time, किं च, अपरम्, अन्यच्च to signify the importance of what is added, अथ to import a change of the scene, of the action, of the actors etc.), yet it is neither easy nor necessary to draw the boundary-lines sharply between them.

Examples: 1. च. Daç. 83 निशि वयमिमां पुरोऽ प्रविष्टा दृष्टश्च ममैव नायको दर्शकेण; — 2. अपि. Mudr. II, p. 69 प्रियंवदकः.... विश्वस्यातां परिज्ञनेन। त्वं मपि स्वमधिकारमपूर्णं कुरु (Priy., my attendants may keep their rest and you, discharge your duty); — 3. अथ. R. 3, 14, 4 स तं पितृसंबं नवा पूज्यामास रथवः।.... तस्य कुलमव्यग्रमय पप्रच्छ नाम च, Panc. 3 the king first spoke to Vishnuçarman, »then the other replied" अथ विष्णुप्रामा

तं राताम्याचे; — 4. किं च. Panc. 214 किमत्र चिन्यते। अविचारितमयं हन्तव्यः the reasons, why he is to be killed are then given: यतः.... किं च.... उत्तं.... अृयते च (for.... moreover.... then one says.... it is also taught); — 5 अप्रभू. Panc. 135 मदाश्रयाः सर्वा एते वराकाः। अपरं स्वकुरुम्बं परित्यज्य समागताः (all these poor fellows are depending on me, besides they have left their families in order to join me), ibid. IV, 65 मित्रं द्युमित्रां यातमपरं (secondly) मे प्रिया सूता गृहमन्येन च (moreover) व्याप्तम्; — 6. अन्यच. Panc. 168 a heavenly being prevents Somilaka from suicide, and says मैवं साहसं कुरु.... तदच्छ स्वगृहं प्रति। अन्यच भवदो यसाहसेनाहं तुष्टः; — 7. ततः. Daç. 138 अहं तु.... त्वया प्रवेशयिष्ये। ततः पितरु-ङ्गोच्च तदभिरुचितेनाभ्युपायेन चेष्टिष्यामः (you must make me enter, then recall our father into life and act in the way that shall please him).

Rem. 1. अथ is not seldom = „now”, fr. or. Panc. 94 कस्मिंश्चिन्न-लाशये.... ब्रयो मत्स्याः सन्ति। अथ कदाचित्तं त्रिलाशयं दूष्टा गच्छद्विर्यत्यजिभिरु-क्तम् (in some pond there were three fishes. Now, one day fishermen passed, looked at that pond and said).

Rem. 2. च, अपि, अय are sometimes to be rendered by *but, yet, nevertheless*. See 441.

438. च.... च, अपि.... अपि, च.... अपि etc. = „as well as;” „not only.... but also.” Utt. II, p. 29 विसृष्टश्च.... मेथोऽप्त्र उपकल्पिताश्च वयाश्राह्यं तस्य रक्षिताऽस्तेषामधिष्ठाता लक्ष्मणात्मजश्च.... साधनान्वितोऽनुप्रहितः (not only the sacrificial horse has been loosed to roam at will, but also guards have been appointed to it according to the ritual, and Laxmana's son has been sent after it).

Rem. 1. The archaic dialect has also the combination उत.... उत. The old verse उत त्वः पश्यन्न ददर्श वाचमुत त्वः प्रृष्टवन्न प्रृष्टोत्येनाम् is commented on by Yâska in this way अयोकः पश्यन्न पश्यति वाचमपि च प्रृष्टवन्न प्रृष्टोत्येनाम् (see Nir. 1, 19).

Rem. 2. A repeated च may occasionally denote *simultaneous-ness*. Kumâras. 3, 58 उमा च प्राप्मोः समाप्तसाद् प्रतिहारभूमिम्। योगात्स च.... उपारराम (Umâ reached the entrance of Cîva's hermitage, and at the same time Cîva ceased his mystic exercises), ep. ibid. vs. 66, Ragh. 3, 40; 10, 6; Kathâs. 18, 120.

439. Theforesaid particles are also used to connect three or more links. In enumerations, it is regular

to put तावत् in the first link (cp. 399). Panc. 281 एक-स्तावद्वृहमङ् अपरस्वद्विधेन मित्रेण सह चिन्तविप्रलेषः (in the first place the loss of my dwelling, then the alienation of such a friend as you). The complete set of particles is: एकं तावत्, आदौ तावत् or प्रथमं तावत् in the first link, अपरम् or अथ or ततः or अन्यज्ञ etc. in the second and other links. Panc. 67 the lion chides the hare, who has been despatched to him by the other animals एकं तावत्वं लघुः प्राप्नोऽपरं वेलातिक्रमेण, Panc. 181 आदौ तावद्विनाशस्ततः परिवारभंशस्ततो देशात्यागस्ततो मित्रविविषणः, Mudr. III p. 173 the three links of an argumentation are marked by तावत्, ततः and अतः.

440. Disjunctive sentences are characterized by वा, or
Dis-
junction. वा..... वा, वा यदि वा, अथवा. See 428 and 426.

Another kind of disjunction is that represented by „some..... others..... others again” and the like. Here indefinite pronouns are to be employed, as केचित्..... केचित्, केचित् or एके..... अपरे, अन्ये etc. Likewise the adverbs made of them. Mudr. IV, p. 138 मन्त्रमङ्गभाद्राज्ञां कथयन्त्यन्यथा पुरः। अन्यथा विवृतार्थेषु स्वैरालापेषु मन्त्रिणाः.

441. Antithesis may be variously denoted. In the first place it may be expressed by adversative particles, viz. तु (429), परम्, पुनः; also by such combinations as किं तु, परं तु, परं किं तु. Further च, अपि, अथ may be = on the other hand, on my-, your-, his part, again etc., or if stronger antithesis is implied, = but, yet. Nor is the asyndeton rare, in which case it is the mere arrangement of the two contrasting ideas, by which the antithesis appears, see 436.

Examples: a.) antithesis expressed by adversative particles. — तु. Mrech. IV, p. 141 खियो हि नाम लखेता निस्मादेव पणिताः। पुरुषाणां तु पाणितयं श्राव्यैरेवोपदिष्यते (womankind, indeed, are wise by nature,

but to men wisdom is to be taught by manuals); — परम् Panc. 315 अस्येतत्परं तथापि गृहिणीं पृच्छामि (it is so, yet I will ask my wife nevertheless); — किं तु Hit. 106 रुग्म तावदिदमेव चिरात्सुनिश्चिपितपास्ते महत्सरः । किं त्वेतन्मध्यदीपे भव्यवस्तूनां संग्रहः क्रियताम् (well, this great lake has been very aptly chosen to be our fortress, but you must lay up provisions in the island in the midst of it); — परं तु Panc. 304 प्रात्मपारं गताः परं तु बुद्धिरहिताः; — परं किं तु Panc. 16 सत्यमेतत्परं किं तु (this is true, but —); — पुनः Panc. 72 अयं प्रात्मगोत्री देवपादानां पुनः प्रत्रवो मांसाश्चिनः (he is an herbivorous animal, but your enemies are carnivorous).

Rem. 1. पुनः, like तु, is generally subjoined to the first word of the sentence. It must be kept in mind that its adversative power is but secondary; properly it means »again,” and may be used in the weakened meaning of »on the other hand, yet,” just as *again* in English¹⁾.

Rem. 2. Of the adversative त् instances are often met with in such works as the Aitareyabrahmana and the Chāndogyopanishad, occasionally even in the epic poems. It mostly joins with some particle or relative. Ait. Br. 2, 39, 11 यावतां वै स ज्ञातानां वेद ते भवन्ति येषामु न वेद किमु ते स्युः (— but those, of whom he has no knowledge, what is to become of them?), Ch. Up. 6, 4, 6 यदु... यदु, ibid. 4, 15, 3 एष त् »but he.” Sometimes it is almost = च, for it has less adversative force than तु.

b). च, अपि or अय = *but, yet, nevertheless*. Nala 1, 5 Bhīma bears the epithet of प्रजाकामः, to which are added the words स चाप्रजः »beloved of his subjects [and at the same time »desiring to have children”], yet childless”. R. 3, 37, 2 सुलभाः पुरुषा राजन्स्ततं प्रियवादिनः । अप्रियस्य च पथ्यस्य वक्ता भोक्ता च तुल्मः (they who always speak things pleasant to be heard are easy to be found, *but* it is as difficult to meet with one who speaks an unpleasant yet wholesome word, as with one who listens to such a one), Mudr. III,

1) Yet, like »again,” it may occasionally head the sentence. Panc. 3 नाहं विद्याविक्रियं प्रासनप्रातेनापि करोमि । पुनरेतांस्तव पुत्रान्मासषट्केन यदि नीतिशास्त्रज्ञानं करोमि ततः स्वनामत्यागं करोमि; Daç. 181, 1. 14.

p. 105 Cāṇakya to the chief of the eunuchs अहो राजपरिजनस्य चापा-क्वस्योपरि विद्वेषपक्षपातः अथ कु वृष्टलस्तिष्ठति (the king's attendants are indeed Cāṇakya's enemies. *But where is the cūdra-king?*). Likewise अथवा, cp. 426.

442. Observations on the adversative particles.

Adversatives answer-
ing to लिमि-
ति. 1. To emphasize the antithesis, a limitative particle may pre-
cede in the foregoing sentence. Then we have the type of Greek
μέν.... δέ, Latin *quidem.... sed or vero*. Such limitative par-
ticles in Sanskrit are तावत्, खलु, केवलम्, कामम्, किल, सत्यम्, परम्.

Panc. 313 अहं तावत्क्षेत्रपालमवलोकयामि! त्वं पुनः स्वेच्छया गौतं कुरु (I will look out for the farmer, but you —), ibid. 195 अस्माकं तावद्वैनतेयो राजा! स च.... न कामपि चिन्तामस्माकं करोति (it is true, we have a king, Garuda but he does not care for us), Mhbh. 1, 48, 6 कामं च मम न न्यायं प्रश्नं त्वां कार्यमीदृशं! किं तु कार्यगरीयस्त्वात्तस्त्वाहमचूचुदम् (to be sure, it does not befit me to ask you about such a matter, but owing to its great importance I have ventured to urge you), Panc. III, 171 स निनिदृ किलात्मानं न तु तं लुब्धकं पुनः (he accused himself, but not the fowler), Kathās. 39, 21 वयसा परं कनिष्ठः सो भवत्तेषां गुणैर्जये-ष्टतमस्त्वभूतः.

2. If the preceding sentence is negative, the adversative particle must be rather strong. Such strong adversatives are किं तु, परं तु, अपि तु, अपि तु and प्रत्युत »on the contrary.” Panc. 203 न तवेदं गृहं किं तु ममैव, and Daç 77 न वपुर्वसु वा पुंस्त्वमूलमपि तु प्रकृष्टगणिकाप्रार्थयैवनो हि यः स पुमान् प्रत्युत. (neither external beauty nor riches are the result of manhood, no, he is a man who is loved by the foremost courtesan), ibid. 100 राजा त्वां.... नोऽक्षेत्स्ति प्रत्युत प्रापयिष्यत्वेऽ वोवरात्मा (he will [not only] not kill you, but he will even make you heir-apparent).

3. न केवलम् in the former, च, अपि etc. in the latter member are == च.... च »not only.... but also.” Panc. I, 33 न केवलमसंमानं लभते च विउम्बनाम्, Nâgân. V, p. 85 अयं वत्सो जीमूतवाहनो न केवलं धियते प्रत्युत कृताज्ञतिना गरुडेन शिष्येषोवर्युपास्यमानस्तिष्ठति (not only my son Jim, here is alive, nay he is even respected by Garuda, as a pupil reverences his teacher), Ragh. 3, 31 न केवलं तदुरुरेकपार्थिवः क्षिताव-भूरेकाधनुर्धरोऽपि सः. — Similarly न परम्.... अपि or च or प्रत्युत sim., see f. i. Kathās. 33, 138. As to न परम्.... यावत् see 480.

Rem. If on the other hand न precedes and केवलम् or परम् introduce the second sentence, these particles may be almost = »but.” Pañc. 122 न भवसि त्वं सद्गतः केवलं पापबुद्धिरसि (you are not an honest man, you are but an evil-minded fellow), Prabodh. IV, p. 84 कुमो न वाचां शिरसो न शूलं न चिन्ततापो न तनोर्विर्मद्दः न चापि हिंसादिरनर्थयोगः प्रलाप्या परं क्रोधतये इहमेका (in the subduing of anger not fatigue of voice, nor head-ache etc., but I [forbearance] alone am to be praised).

4. The phrases किमु, किं तु, किं पुनः, किमुत and कुतः have the meaning of Lat. *nedum* „how much more” or „how much less,” when heading the second member of a complex sentence. This idiom is much liked in Sanskrit. Utt. III, p. 39 ननु त्वामवनिपृष्ठवर्तिनोम्..... बनदेवता अपि न दृक्ष्यन्ति किं पुनर्मत्यः (not even to the deities of the forest you will be visible, how much less to men?), R. 2, 30, 21 इमं हि सहितुं प्रोक्तं मुहूर्तमपि नोत्सहे। किं पुनर्दश वर्षण्या त्रोपि चैकं चै दुःखिता (I cannot bear this sorrow not even for a moment, how much less for fourteen long years), Hit. 2 एकैकमयनर्थय किमु यत्र चतुष्यम् (even each of them by itself suffices for mischief, how much more to him, who possesses them all four), R. 2, 48, 21 न हि नो जीवितेनार्थः कुतः पुनैः कुतो धनैः.

443. The causal particle is द्वि (429). It may be compared with Greek $\gamma\alpha\rho$, since like this it has a rather general employment when annexing sentences which contain some motive, reason, cause or even a mere illustration of that which precedes. For this reason, it may sometimes be rendered by „for” or „because” or „since,” sometimes with less emphasis, sometimes it is not to be translated at all. At the outset it was, indeed, a mere affirmative particle. Viddhaç. I, p. 7 श्रियः प्रदुर्घे विपदो रूपाङ्कि यग्रांसि सूते मलिनं प्रमार्दि। संस्काराशौचेन परं पुनोते शुद्धा हि बृद्धिः किल कामधेनुः (pure wisdom is indeed a cow of plenty; it milks blessings, it repels mishap, it produces glory, it cleanses the dirty, etc.) Kâd. I, p. 20 the king has declared his astonishment at the great

gift of speech of the parrot which has been offered to him; in reply to this he is to *d* किमत्र चित्रम् एते हि शुक्रशारिकाप्रभूतयो विहङ्गविशेषा यथाप्युतं वाच्यमुच्चार्यति (why wonder at this? since parrots, magpies and the like birds well repeat the words they have heard), Hit. 4 आहारनिद्राप्रभूत्यैयुनं च सामान्यमेतत्पशुर्मिनरापाम् धर्मो हि तेषामधिको विशेषो धर्मेण होनाः पशुभिः समानाः.

For the rest, if it be necessary to signify the cause or motive as such, the relatives यतः and यस्मात् are used. See 467.

444. As conclusive particles we may consider the demonstratives तत् and तस्मात्, ततः, अतः, तकि „therefore, hence, for this reason.” Hit. 5 पूर्वजन्मकृतं कर्म तद् दैवमिति कथ्यते। तस्मात्पुरुषकरेण यत्वं कुर्यादतन्दितः.

445. Especially तत् is exceedingly frequent, and in drawing inferences it is always added.

Rem In the archaic dialect many other accus. neuters of demonstrative pronouns were to some extent used as particles: एतत्, अदः, इदम् almost = एवम्, इत्यम्, इति. See f. i. Ait. Br. 1, 9, 6; 14, 6; Ch. Up. 4, 2, 1; 6, 8, 3.

Even the pronoun स, when conjoined with another pronoun, especially a personal one, may import a conclusive meaning. Mhbh. 1, 146, 29 Yudhishthira advising his brothers that it is necessary to keep themselves hidden from Duryodhana, concludes thus ते वयं मृगाश्चोलाश्चाराम वसुधामिमाम् etc. (let us therefore ramble over this country, being intent on hunting), Çak. II Dushyanta is requested by his mother to return to his capital, but he wants to remain in the hermitage, to defend which from the evil spirits he has been entreated by the hermits; now he decides to stay there himself and to send his vidushaka home in his stead, with these words सले माधव्य त्वमप्यम्बाभिः पुत्र इव गृहीतः स भवान्ति: प्रतिनिवृत्य.... तत्रभवतीनां पुत्रकार्यमनुशातुर्महृति (friend M., my mother treats you too as a son, therefore, do you go back home —),

Utt. I, p. 11 Sítâ perceives the portrait of the deity Gangâ; Râma praises the deity and concludes सा त्वमस्त्रः.... सौतायां श्रिवानुधानपरा भव (be, *then*, mother, propitious to Sítâ). Another instance illustrative of this idiom is Ragh. 1, 5, but it is too long to be quoted, for to translate it correctly the whole passage would have to be given. Cp. also Mhbh. 1, 153, 4.

Rem. Occasionally स is used so, even without the personal pronoun added. Daq. 141 पुत्र मयासि ज्ञातमात्रः पापया परित्यक्तः। स किमर्यमेव मापतिनिर्वापामनुगृह्णासि (I have abandoned you, my son, as soon as you were born, why, *then*, do you welcome thus your cruel mother?). Cp. f. i. Ait. Br. 1, 7, 3 सा वै बो वरं वृणै.

446. *Nevertheless, however, yet* is तथापि. It commonly तथापि. introduces the apodosis after a concessive protasis (483), but sometimes it may usher in a new sentence, as Panc 332 भोः सत्यमेतत् दैवानुकूलतया सर्वं कल्याणं संपत्वेत्यापि पुरुषेण सतां वचनं कार्यम् (it cannot be denied, that every success occurs according to Destiny, *nevertheless* a man ought to perform the prescriptions of the good), cp. 315, l. 22.

447. When connecting a negative sentence with an affirmative one, the negation, as a rule, precedes the connective particle. Therefore, न च = Lat. *neque*, न वा, न तु, न क्ति, न अपि etc., likewise नो = न + उ, न हृ, नोत्. Nala 3, 16 प्रशांतसुश्रुता सुप्रीता नलं ताः [sc. परमाङ्गनाः]..... न चैनमयाषान्त (the women praised Nala, but did not address him), Panc. 241 एकैकां वनकाष्ठिकां दिने दिने प्रक्षिपति न च ते मूर्खा उलूका विजानन्ति (day after day he throws down a little piece of wood, the stupid owls not being aware of it);¹⁾ M. 2, 87 कुर्यादन्यन्त वा कुर्यात् (he may

1) Occasionally this order is inverted: च न or च.... न. Panc. 285 सर्वलोकानां चिरननाश्चतुर्मूर्मिका गृहाः सन्ति मम च नात्र (— but not so have I), R. 2, 26, 3 वैदेही चापि तत्सर्वं न शुश्राव

act otherwise or not); Daç. 141 सैव सदूशकारिणी। नहि माहृशां जनो तवाईति कलप्रलापामूर्ताति करण्यिं पातुम् (she has done well, for a person like me does not deserve —); Vikram. IV, p. 148 उर्ब्रीगात्र-स्पर्शादिव निर्वृतं मे हृदयं न पुनरस्ति विश्वासः (— my heart is content, yet I cannot believe it to be true); M. 9, 270 न होठेन बिना चौरं वातयेदार्थिको नुपः (indeed, a righteous king must never put to death a thief, unless the stolen objects [are found with him]). Cp. न चेत् 485.

448. If the sentences connected are both negative, the b.) with nega-
tive ones. negation of the latter may be omitted. Yet the negation is often retained; and, if there is some antithesis between the two links, moreover in causal and in conclusive sentences, it may not be wanting. One needs says न..... न तु and न न्हि and न पुनः.

Examples of negation omitted are given 407. To them may be added M. 2, 98 न हृष्टिं गृयति वा (is neither rejoiced nor sad). This idiom is especially employed, if two or more negative sentences precede, to annex a last link. Nala 1, 13 न देवेषु न यज्ञेषु तादृश्यूवती क्वचित्। मानुषेष्वपि चान्येषु दृष्टपूर्वायवा श्रुता (neither among gods nor among yaxas nor among men and others such a beauty had been seen or heard of).

Examples of negation retained: Panc. 44 अयप्रभृति गृहान्निक्रमयां न करोषि न च पूर्णं वदसि (from this day forth you shall not be a gadding nor speak harsh words), ibid. 29 न कोऽपि तादृक्केनापि चतुरो दृष्टे नांपि श्रुतो वा.

Examples of न..... नहि, न..... न तु etc. Panc. I, 48 यो न वेति गुणान्यस्य न तं सेवेत पएिउतः। नहि तस्मात्कलं किंचित्, Daç. 91 धनादृते न तस्कर्जनोऽनुमन्यते। न तु धनदायात्साकभ्युपगच्छति (her kinsmen do not cede [her] unless for money, but she does not accept [a lover] who buys her for money).

Examples of asyndeton न..... न »neither..... nor.” M. 4, 55 नाप्नीयात्संधिकेलायां न गच्छेनापि संविशेत्। न चैव प्रतिलेहूमिं नात्मनोऽपहरेत्त्वाम्, Panc. III, 98 नाच्छादयति कीपीनं न दंशमशकापहम्। श्रुः पुच्छम् (a dog's tail neither covers the privy parts nor does it propel the vermin).

CHAPT. II. Subordination. Periods and clauses.

449. When subordinating some fact or action to some other one, there are two different manners for bringing this relation to grammatical expression, either by synthesis or by analysis. The synthetic expression takes up the clauses into the frame of the chief sentence, while denoting them by verbal nouns or nominal forms of the verb, as participles, gerunds, infinitives and the like. Then, the sentence contains but one finite verb significative of the principal action, the other actions appearing in the shape of nouns and nominal forms which by their noun-cases and modalities are to represent the relations existing between the main action and the secondary ones. By the analytic structure, on the contrary, both the principal and the subordinate fact are evolved into full sentences, either of them containing its finite verb. Then, the clause is marked by a relative, which by its form or its referring to some demonstrative, or even by the place occupied by it, points out the chief sentence on which it depends. A relative sentence by itself is nonsense, it demands some main sentence to depend upon, of which it is logically but a detached link.

Exactly speaking, it is the analytic expression alone that constitutes *subordination of sentences*. The synthetical expression of clauses does not create new sentences. For this reason, the participles etc. are no subject-matter of this chapter, and have been dealt with in Section IV.

In Sanskrit both modes have been used from time

immemorial. We have no evidence to decide which may be the oldest. For the rest, the relative system stands to participles, infinitives etc., almost as prepositions to noun-cases, as auxiliaries to verbal flection.

450. Sometimes the logical equivalence of a gerund, a participle etc. to the protasis of a period is grammatically expressed by a subsequent अथ or ततः. Ch. Up. 6, 13, 1 लवणमेतदुदके वरधायाथ मा प्रातरूप-सीदथाः (v. a. place this salt in water, and then wait on me in the morning), Kathās. 13, 144 सापि प्रवान्निका तस्माद्धणिकपुत्रचतुष्यात्.... आदा-यैकमथायौ, Nala 5, 10 तान्समीक्ष्य.... अथ वैदर्भी नायजानान्तरं नृपम् (as Damayanti contemplated them, she did not recognize king Nala), ibid. 2, 14 तावर्चित्वा मधवा ततः कुशलमट्ययं प्रवच्छानामयं चापि तयोः, M. 11, 91 तया स्वकाषे निर्दृग्ये सुच्यते किल्विषान्तः (by this [penance] such a one, when his body is wholly burnt, is then released from sin).

451. Subordinate sentences, then, are characterized by ^{The relative system.} **relatives.** By this name I designate the pronoun य with all its derivatives, whether they may be called pronouns as यः (who), यावान् (Lat. *quantus*), यादृशः (Lat. *qualis*), or pronominal adverbs as यतः (whence), यत्र (where), यथा (as), and conjunctions as यदि (if). They have in common the property of referring to some demonstrative, either expressed or implied in the main sentence. Such a couple of relative and demonstrative, standing one in the clause the other in the main sentence, may be compared to a system of hook and eye holding together two different parts of a piece of cloth. Of the kind are यः..... स, यादृशः..... तादृशः, यत्र..... तत्र, यथा..... तदा, यदि..... ततः or तदा or अथ etc.

452. From observing the practice of Sanskrit authors the

following general rules about the relative sentences may be laid down.

Its properties.

1. The demonstrative is chiefly the pronoun स, सा, तत् and its derivatives, as तत्र, तथा, तदा, ततः. Yet, it must be kept in mind that relative adverbs do not necessarily require demonstrative adverbs of the same category; in other terms, one is not compelled to use the type यतः..... ततः, यत्र..... तत्र alone, but sometimes some other demonstrative, f. i. a noun-case of the pronoun may answer to the relative adverb, as यत्र वस्वः स देशो रमणोऽयः (it is a charming country where you dwelled).

2. Sanskrit likes to put the relative sentence first. In this case we have a period consisting of a **protasis** or former member, which is the relative sentence, and an **apodosis** or latter member, the principal sentence. This order is the regular one and much more used than inserting the relative sentence in the main one, as is generally done in modern European tongues. The demonstr. is commonly expressed, sometimes it is understood.

Examples: Panc. II, 20 यस्माच्च येन च यदा च यथा च यत्तद्यात्रच्च यत्र च शुभाशुभात्मकर्म। तस्माच्च तेन च तदा च तथा च तच्च तावच्च तत्र च विधातृव्याप्तौपैति (good and evil works of the individual are so required by the Divine Power as to reach [the performer] by the same cause, by the same agent, at the same time, in the same way, at the same spot, and to be of the same quality and quantity), M. 1, 42 येषां तु यादूषं कर्म भूतानामिह कीर्तिं। तत्रया वोऽग्निधास्यामि (now, what duties are assigned to the different beings in this world, I will tell you), Utt. III, p. 42 यत्र दुमा अपि मृगा अपि वन्यवो मे। यानि प्रियासहचरश्चिरमध्यवात्सम् एतानि तानि ब्रह्मिर्कृकन्दराणिः गोदावरीपिसरस्य गिरेस्तानि, Panc. 48 तदस्य यद्युद्यते तत्क्रियताम् (do to him that which is fit to be done).

Sometimes, however, the relative sentence follows after the principal one. In this case, the demonstrative is often omitted. Mrcch. I, p. 19 एततु मां दहनि यद्युहमस्यदीयं क्षीणार्थमित्यत्ययः परिवर्तयन्ति (this ails me, that —), Nala 2, 25 सर्वे [sc. लोकपालाः]... विद्यमनिपिङ्गमुस्ते यतः सर्वे महोक्तिः (all of them went to Vidarbha, whither all princes were on their way).

3. Like the interrogative (280), the relative may be part of a compound. Mrcch. III, p. 111 यद्यिस्मयं यान्ति पौराः = यस्य विस्मयं^०, Ch. Up. 4, 4, 2 साहमेतन्न वेद यद्योत्रस्त्वमसि (I do not know of what gotra you are), Ven. II, p. 44 तदादेश्य तमुदूरेण यत्स्था भानुमत्ते.

4. Nothing prevents the relative depending on a gerund, participle or absolute case. Ch. Up. 5, 1, 7 ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति। तान्होवाच यस्मिन्ब उक्तान्ते प्रार्देहं पापिष्ठतस्मिव दूष्येत स वः श्रेष्ठ इति (the [five] senses went to their father Prajāpati and said: »Sir, who is the best of us?» He replied: »he by whose departure the body seems worse than worst, he is the best of you»), Bhoj. 26 नगरं विलोक्य कमपि भूर्भमात्यो नापश्यन्ति निरस्य विद्युषे गृहै दीयते (the minister looked about the town, but did not find any illiterate person to expel from his house, in order to give it to a man of learning). — Kumāras. 1, 3 the pronoun यस्य is to be construed with the former part of a tatpurusha यस्य हिमं न सौभाग्यविलोपि जातम् (v. a. whose happiness [of Himavān] is not disturbed by the snow), Mrcch. III, p. 111 the thief speaks: तत्कस्मिन्देशो दर्शयास्यात्मशिल्पं। दृष्ट्वा इवं यद्यिस्मयं यान्ति पौराः (on what spot, then, shall I show my skill, which the citizens will admire to-morrow when looking at it?).

5. In prose, the relative is, as a rule, the first word of the relative sentence. Panc. 53 यत्र कन्यान्तःपुरे वायुं सुक्ता नान्यस्य प्रवेशोऽस्ति तत्र^०, ibid. 62 हैः सहायं वृद्धिं गतः सदैव क्रीडितश्चैत^० (they, with whom I always stayed, with whom I grew up and played —). In poetry it may be put anywhere. Varāh. Brh. 32, 4 the Earth says to the Creator भगवन्नाम मैतत्त्वया कृतं यदचलति तन्न तथा (o Lord, the name of firmness which thou hast bestowed upon me, is vain). The clokas I, 54-63 of the Pancatantra, which have been quoted

for a different purpose on page 266 of this book, may also give some illustration of the poetical license in putting the relative; in one *çloka* (vs. 62) the relative heads the sentence, in two it is wanting, the seven others exhibit the utmost variety. 1) Panc. I, 414 the relative sentence runs thus: नराधिपा नीचजनानुवर्तिनो बुधो-पद्धिष्ठेन यदा न यान्ति ये. R. 2, 28, 26 we have this order वनं तु नेतुं न कृता मर्तिर्यदा ब्रह्मूव रामेण तदा महात्मना। न तस्य सीता वचनं चकार् instead of यदा तु रामेण वनं नेतुं मर्तिर्यदा तदा सीता तस्य वचनं न चकार्. Cp. f. i. Kathâs. 29, 183.

453. As the demonstrative स may have a general meaning (276), य may have it likewise and of course also the derivatives of both. Accordingly यः..... स is not seldom = „who or whosoever. . . [he].” There are, however, various ways for emphasizing the generality of import, which are mentioned above (287). 2)

454. In general propositions, the relative sentence is not rarely characterized by two or more different relatives placed close together. When translating them, all of them, or at least all but one, become indefinites or must be rendered in some different way. Panc. V, 9 यस्य यदा विभवः स्यात्स्य तदा दासतां यान्ति (if a person is wealthy for some time, they become his servants for so long), M. 7, 96 यो यज्ञयति तस्य तत् (that which one captures, is one's own), Pat. I, p. 123 गावो दिवर्सं चरितवत्यो यो यस्याः प्रसवो भवति तेन सह श्रेष्ठते (the cows when having grazed by day-time, lie during the night each with her

1) vs. 54. °करोति निर्विकल्पं यः स भवेद्गतिवल्लभः

55. प्रभुप्रसादङ्गं वित्तं सुपात्रे यो नियोजयेत्. स°

56. अन्तःपुरचरैः सर्वे यो न मन्त्रे समाचरेत्. स°

57. यूतं यो यमटूताम्. पश्येत्. स°

etc.

2) To the instances given 287 I add Panc. I, 389 येन केनाप्युपायेन.

उद्धरेद् दीनमात्मानम्, cp. the note on p. 215.

own calf), Panc. I, 48 यो न वेति गुपान्यस्य न तं सेवेत परिउतः (a wise man must not attend on such a one, as does not know his qualities), Hit. 106 यो यत्र कुशलः कर्ये तं तत्र विनियोजयेत्.

CHAPT. III. Relative sentences, introduced by pronouns.

455. The general rules laid down in 453 for all kinds of Precedence relative sentences are especially applicable to those of the relative whose relative is the pronoun य् itself. It is, therefore, regular to make the relative precede. In Sanskrit, as a rule, it is not the demonstrative which is the antecedent of the relative, but inversely. Panc. 319 मेष] एको.... महानसे प्रविश्य यत्प्रवति तत्सर्वं भज्यति। ते च सूपकारा यत्किञ्चित्पात्रं पश्यन्ति तेनाशु ताउयन्ति, Mudr. V, p. 180 अ आर्यसं पृच्छ व्यमिदानोमनार्यः संवृत्ताः (ask one who is a honourable man, not me who have now turned dishonest), Bhoj. 9 ये मया नियमा उपवासाश्च त्वक्तुते कृतास्ते इय मे विकल्पा जाताः (the penances and fasts which I have performed in your behalf, have now proved fruitless).

This precedence is, indeed, but the consequence of the entire employment of relative pronouns in Sanskrit composition. They are not used, as in many other languages, where the relative sentence may be a concurrent idiom of participles and adjectives and a means for paraphrasing. But in Sanskrit only such attributes as are of importance to the understanding of the main sentence, are fit for analytical expression by means of relative sentences. ¹⁾)

456. Sometimes the relative protasis + demonstrative apo-

1) DE SAUSSURE *de l'emploi du génitif absolu*, p. 38: »la proposition relative, en effet, contient toujours en sanscrit une donnée importante, et modifie foncièrement la portée de la proposition principale.«

dosis, even serves the purpose of emphasizing a simple sentence. In this case, the relative sentence is but the paraphrase of the main subject. Instead of सोऽश्वो मे मृतः (my horse has died) it may be said यो मृत्युः स मृतः. This periphrastic idiom is especially employed in giving definitions, and in general, if the chief predicate is nominal, it is a fit means for distinguishing the subject from the predicate by pointing out the former as something already known. The archaic monuments offer plenty of instances of this idiom. In classic literature, though far less common, it is however not wanting. Examples: a.) from archaic texts. Ch. Up. 1, 3, 3 यः प्राणाणान्योः संधिः स व्यागो यो व्यानः सा वाक्. Cat. Br. 14, 7, 1, 33 अथ ये प्रतं यनुष्वाणामानन्दाः स एकः पितृपां ज्ञितलोकानामानन्दः, Muir O. S. T. I, p. 46 translates this passage thus: »now a hundred pleasures of men are one pleasure of the Pilgrims who have conquered the worlds.» Mhbh. I, Paushyap. Uttanka asks his teacher about some strange apparitions he has come across, while executing the orders of his teacher. The other answers ये ते द्वियो धाता विद्याता च (the two women [you have seen] were the Dhâtr and the Vidhâtr) ये च ते कृष्णाः सितासतन्तवस्ते रात्र्यहनो (and the black and the white threads [they were weaving] were day and night) and so on: यः पुरुषः स पर्ण्यः योऽप्यः सोऽग्निः य क्रतुमः स द्वेरावतो नागरादृयश्चैनमधिक्षिणः पुरुषः स चेन्द्रः; — b.) from classic literature. Panc. 62 अत्र पुनः सरसि ये जलचरास्ते निश्चिन्ता: सन्ति (but in this lake the aquatic animals are brainless), Mudr. V, p. 172 यत्तदलङ्कारात्रयं क्रोतं तन्मथादेकं दीयताम् (give me one of these very three ornaments you have bought).

457. If the relative sentence *follows*, the inverted order may be accounted for by some special reason. Mrch. IV, p. 138 अपपिततास्ते पुरुषा मता मे ये ह्योषु च श्रीषु च विष्वसन्ति (I hold those unwise, who rely on women and fortune), here the stress laid on the predicate अपपितताः has caused the chief sentence to be placed before. Likewise Kumâras. 2, 51 the gods entreat Brahmâ

तदिच्छामो विष्णो स्तु तेनान्यं तस्य (sc. तारकस्य) ग्रान्तये.... गोप्यारं सर्वसैन्यानां यं पुरुस्कृत्य गोत्रभित्तिप्रत्यानेष्यति प्रत्युभ्यो वन्दीमिक जयश्चियम्. The opening-line of the Kumārasambhava is अस्त्युत्तरस्यां दिशि देवतात्मा हिमालये नाम नगाधिराजः etc., the glory and the magnificence of Himavān are extolled in the following sixteen çlokas (1, 2—17) each of them adding a new ornament to his splendour. In all of them it is the relative alone, which connects the different links of the eulogy, referring as it does to the preceding हिमालयः of the chief sentence in gl. 1. And so often, if somebody or something is characterized by a series of clauses, the relative sentences follow after the main sentence. In the last instances quoted the demonstrative in the main sentence is wanting and it is the noun alone that does duty as what we are wont to call the relative's antecedent. Sometimes, however, it may happen that there is no other antecedent to be supplied than just the wanting demonstr. R. 3, 19, 7 न हि पश्याम्यहं लोके वः कुरुन्मिम विप्रियम् (I am not aware of [anybody] in the world, who can do evil to me).

458. The relative pronoun must follow the main sentence, if it introduces a clause of a special character, especially a causal one, yet it may also import a *consequence*, a *disposition*, or even a *purpose*. In other terms, the relative pronoun is sometimes used, where one would expect a relative adverb or conjunction, यः being almost = यत्स (that he) or = यथा स (in order that he), or = यादृशः (such as to —). Cp. Lat. *qui* = *quum is* and *qui* = *ut is*.

a.) The relative clause implies a cause, motive or reason. So especially after such verbs and nouns as signify a disposition either glad or sad, either benevolent or malevolent, either content or discontent, and the like. Panc. 250 भाग्यवांस्त्वमेवासि यस्यारुद्धं सर्वमेव संसिध्यति (you are fortunate, indeed, for whatever you undertake succeeds), Daç. 90 सैव धन्या गणिकादारिका यामेवं भवन्मनो अभिनिविशते (she is to be congratulated that it is she, who is the object of your

love), Çâk. I अहो असाधुर्गी तत्रमवान्काप्तो य इमां वल्कलधारणे नियुक्ते (it is ill.judged of the Reverend Kanva to order her —), Panc. 55 तस्य कृतान्तः कुपितो येनैतदेवं क्रियते, Daç. 135 शहस्रे मूढोऽपरादो यस्तवः.... समादिष्टवाच्यधम्.

Rem. Note the idiom योऽहम्, यस्त्वम् in such causal clauses. R. 2, 59, 32 अप्नोभनं योऽहमिहाय राघवं दितूल्लमापो न लभे सलक्षणाम् (it is a pity that I do not find Râma and Laxmana), Mrçch. III, p. 125 नाहं दरिद्रः यस्य मम विभवानुगता भार्या सुखदुःखसुहृद्वान्.... (I am not poor, since I have —), R. 2, 44, 26 नाहा त्वं प्रोचितुं देवि यस्यास्ते राघवः सुतःः Likewise य एष. Çâk. VII अये सेयमत्रमवतौ शकुन्तला गैषा वसने परिधूसरे वसाना.... मम दीर्घं विरहवत्रं विभर्ति. Cp. the kindred idiom सोऽहम् etc. (445) ¹⁾.

b) the relative clause imports an ability, consequence or design. Panc. 192 तदत्रैव स्थितेन त्वया कश्चित्समर्थः समाश्रयणीयो यो विपत्प्रतीकारं करोति (v. a. you must apply to somebody, who is able to defend you), ibid. 91 का मात्रा समुद्रस्य यो मम दूषयित्वति प्रसूतिम् (what is the Ocean, that he should hurt my offspring?). In these examples from the classic dialect the present is used or the future. In the old and epic style such clauses require the optative mood (लिङ्) cp. 344 f). Mhbh. 1, 157, 25 नहि योगं प्रपश्यामि येन मुच्येयमापदः (I see no means, indeed, how to get rid of distress), R. 1, 54, 3 परित्यक्ता वस्तिष्ठेन किमहं सुमहात्मना। याहं रात्रमृतैर्देना ह्रियेय धृषदुःखिता (why has V. left me, to be captured by the king's attendants?), ibid. 3, 13, 11 व्यादिज्ञ मे देशं सोदकं बहुकाननम्। यत्राश्रमपदं कृत्वा वसेयं निरतः सुखम्.

Rem. The pronoun य, therefore, may even be correlative to a preceding ईश्वर, एवंभूत and the like. In all such cases the clause

1) The combination यः स serves different wants. Sometimes it generalizes the relative, so as to make it an indefinite = सर्व, see 287 c.) and Mrçch. X, p. 360 यत्र तत्र स्थिता »staying anywhere." Sometimes it is to be resolved into स (the »renowned" or the »well-known" etc.) यः, as Mhbh. 1, 67, 71 धनुर्वेदे च केदे च यं तं केदविदो विदुः। वरिष्ठम्. In the same way य एष, य अस्तौ are to be resolved. Mudr. III, p. 115 यावेतौ गजाध्यज्ञाप्त्वा ध्यज्ञौ.... एतौ लतु etc.

bears a consecutive character more or less expressed. Hit. 6 अस्ति कश्चिदेवंभूतो विद्वान्यो मम पुत्राणाम्.... नीतिशास्त्रोपदेशेन पुर्जिन्म कार्यितुं समर्थः (is there any learned man so clever, *as to* —), Mudr. V, p. 166 कोटुशः तत्कार्यगौरवं यद्गाजशासनमुलङ्घयसि (of what nature are those important affairs, *that* you should transgress the king's orders?), Mhbh. 1, 157, 14 एतावान्पुरुषस्तात् कृतं यस्मिन्न नश्यति.

459. Some other special idioms may be noticed:

1. the idiom यत्सत्यम् v. a. »surely”, cp. 395. Ven. I, p. 19 यत्सत्यं कस्यितमिव मे हृदयम् (my heart trembles, indeed);

type: यः 2. the type, represented by R. 2, 44, 14 या श्रीः श्रीर्व च रामस्य या च कल्याण सञ्चाता निवृत्तार पर्यवासः स्वं जित्रं राज्यमवाप्यति (considering Râma's happiness, his heroism and his virtue, he will soon recover his kingdom), cp. Latin *qua erat clementia Caesar, victos conservavit hostes* and the like;

यः 3. यः — यदि कश्चित्, as M. 2, 95 यश्चैतान्प्राप्यात्सर्वान्यश्चैतान्केवलांस्त्यतेत्! यदि प्राप्यात्सर्वकामानां परित्यागो विशिष्यते; here the repeated यः — »if somebody” and »if some other,” cp. Mhbh. 1, 79, 6. In this and similar constructions the noun or the demonstrative referred to are understood. Cp. यावत् — »as far as” and the like (460 R. 1).

460. The pronominal adjectives यावत्, यादृश and the य after like, are as a rule used along with their demonstratives तावत्, तादृश etc. Kathâs. 78, 130 यादृशास्तन्तवः कामं तादृशो जायते पटः (one may judge a cloth from its constituent threads वन्त्, तादृशा ते तथाकिधः (such a son as you wish will be born to you), M. 8, 155 and the यावती संभवेद्युद्दिस्तावतो दातुमर्हति (he must pay as much interest as appears like. [from the documents]).

Rem. 1. यावत्, when subst. neuter, is sometimes employed in a somewhat elliptical way, f. i. Vikram. V, p. 181 इयं चोर्बशी यावदायुषस्ते सहर्थमचारिषी भवतु (and Urvaçî here will be your wife for the whole time of your life), Daç. 74 परिवारस्त्वस्य यावदिह रम्यमुख्यलं च (and its train consists of all that is charming and splendid here on earth).” Cp. Lat. *quantum est hominum venustiorum* and

the like. Cp. also the turn इति यावत् (as much as), frequent with commentators.

Rem. 2. A counterpart to the idioms mentioned in 459, are यादृश and यावत् when connected rather loosely with the main sentence. R 3, 24, 6 यादृशा इह कूतनि पक्षिणो वनचारिणः। अग्रतो नो भर्यं प्राप्तम् (considering the shouts of the birds here, some danger is near us). So especially यावत् and यावता == »as far as, in as much as,” cp. 479.

Rem. 3. If the relative sentence import *a reason*, *a consequence*, *a purpose*, it is the pronoun य that is the correlative of तादृश, not यादृश and its synonyms. See 458, b) and 466.

CHAPT. IV. Relative adverbs and conjunctions.

461. Some noun-cases of य may be used quite adverbially and even assume the nature of conjunctions, as यत्, येन, यतः and यस्मात्, moreover यावत् and यावता. Relative ad-verbs.

With them rank such as are derived by means of adverbial suffixes, यथा, यदा, यदि. All of them serve to introduce various kinds of clauses and subordinate sentences. If we except यदा, restricted to temporal clauses, and यदि exclusively employed in conditional and hypothetical protases, we cannot say that each of the named conjunctions has its own logical sphere of employment. So for instance, यत् may sometimes express a reason, sometimes a circumstance, now it points to a purpose, now it merely paraphrases a fact. Similarly यावत् may be time-denoting or it may indicate a proportion. And so on.

1. RELATIVE NOUN-CASES USED AS CONJUNCTIONS.

a.) यत्; येन; यतः AND यस्मात्.

462 यत् and the rest have nearly the character of such conjunctions as Lat. *quod* and *quo*, Engl. *that*. At the outset they were cases of the neuter of the pronoun. Compare f. i. these two sentences: Kumāras. 4, 9 यद्वोचस्तद्वैष्मि कैतवम् (that which you said, I understand it to be falsehood) with Çāk. V यन्मिथः समयादिमा मदीयां दुहितरं भवानुपायस्त तन्मया प्रोतिमता युवयोरनुज्ञातम् (that you have wedded my daughter by mutual agreement, I forgive it both of you). In the former, यत् is the acc. of the pronoun and expresses the object of the relative sentence, in the latter it is a mere conjunction serving to introduce the periphrase of the subject of the main sentence, expressed by the demonstr. तत्, but it is no *essential* element of the proposition.

463. The conjunction यत् is chiefly employed to paraphrase a fact, especially if this fact be an important element of the main sentence: subject or object. As a rule, the demonstrative is added.

Panc. 147 नैतदेवेति यत्त्वा..... न रक्षोपार्जिनं कृतम् (you are not aware you have deserved hell), Vikram. I, p. 18 ननु विनिष्ठा एव वीर्यमेतद्विज्ञयन्ते द्विषतो यदस्य पक्षाः (it is, forsooth, the glory of the Thunderer, that his warriors triumph over his adversaries), Mhbh. 1, 150, 23 इतः कष्टतरं तिं तु यद्यनं गहने वनोदिश्चान्न न विजानीमो गन्तुं चैव न प्रकृतमः (what can be more miserable than this, that —), Panc. 56 किमेवं युद्यते यत्सत्रे पार्थिवा मया सह विग्रहं कुर्वन्ति (is this right, that all kings are making war against me?), Çāk. II उत्कर्षः स च धन्विनां यदिष्ववः सिध्यन्ति लक्ष्ये चले (it is the highest glory for an archer, that his arrows hit a moving aim).¹⁾ — In the following instances, the relative

1) In the archaic dialect the indeclinable यत् occasionally serves, like the pronoun य, for the periphrastic expression of simple nominal predicates (456). Ch. Up. 1, 1, 8 एषो एव समृद्धिर्यदनुज्ञा, Max Müller translates »now permission is gratification«. Cp. also the passage of Mahāv. quoted 466 R.

sentence precedes. Panc. 113 यत्तु मन्त्रित्वमभिलिप्तसि तद्यथुक्तम् (that you covet the rank of minister, this too is unbecoming), Nala 18, 10 यत्ता तेन परित्यक्ता तत्र न क्रोहुयर्हति (she must not be angry, that he has left her).

464. The object of the words of *saying*, *thinking*, *believing* etc. is often paraphrased by a clause, introduced by the conjunction यत्. Cp. 494. Likewise by यथा (472) or यतः.

Examples: Panc. 58 तस्मिन्हते सर्वे जनो वदिष्यति यत्प्रभूतक्षत्रियैर्मिलित्वा वासुदेवो गृहश्च निपातितः (he being killed, people will say that Vās. and Gar. have been killed in a battle with a great number of warriors), ibid. 201 किं न वेत्ति भवान्यम्यम परिग्रहोऽयम् (you know, indeed, that these are my subjects), Ch. Up. 4, 10, 5 विज्ञानाम्यहं यत्राणो ब्रह्म (I understand that breath is Brahman), Çāk. VI न किल शुनं युवाम्यां यद्वासनितकैस्तरुभिरपि देवस्य शासनं प्रमाणीकृतम् (have you not heard, indeed, that even the trees of Spring obey to the order of His Majesty?).

Rem. The well known Greek type *οἴδα τὸν ἀνθρόπον ὅτι δικαιός εστι* is also good Sanskrit. Panc. 280 ज्ञातस्त्वं मया पथमेव यत्तु खीवप्यः खीतिश्च, Nala 17, 40 स नरः सर्वाणा ज्ञेयः कश्चासौ कृच वर्तते, R. 3, 3, 3 त्रां तु वेदितुमिच्छावः कस्त्वं चर्त्सि दृपउक्तान्, Mhbh. 1, 168, 9 अनुजांस्तु न जानामि गच्छेयुनेति वा पुनः (but of my brothers I do not know, whether they will go or not).

465. Sometimes the sentence introduced by यत् has a ^{causal} _{participle} ^a more or less causal character. When thus employed, यत् is sometimes = *that*, f. i. after such phrases as *I am happy, glad, sad, it is good, I wonder etc., what have I done to you?* and the like, sometimes it is = *because, since, as*. Cp. the pronoun य with causal meaning (458).

Examples: Panc. 143 धन्योऽहं यद्वतापि सह तत्र कालं नवामि (I am happy that I shall still pass the time there in your company), here यत् = योऽहम् (458, a R.), Panc. 203 न त्वया सुन्दरं कृतं यन्मावस्थाप-

ने प्रविष्टोऽसि (you have not done well to have entered my dwelling-place), Mrech. V, p. 188 तत्त्वात् निर्लक्षस्त्वं यन्मा दयितस्य क्रेष्म गच्छ-
न्तीं स्तनितेन भीषणित्वा धाराहस्तौः परामुक्षसि (cloud, thou art cruel, as
thou frightenest me first by thy thunder, then layest violent
hands on me, attacking me with showers of rain, while I am
going to my sweetheart), R. 2, 113, 16 नैतच्चित्रं..... यदार्थं त्वयि तिष्ठत्
(it is no wonder, that —), ibid. 2, 63, 38 किं तवापकृतं राजन्वने निवसना
मया..... यदहं ताडितस्त्वया (in what have I offended you that you
should have slain me?), ibid. 2, 61, 9 वदुसारमयं नूनं हृदयं मे न संप्राप्तः
अपश्यन्त्या न तं यदै कलतीर्दं सहस्रधा (certainly, my heart is of the hardest
stone, since it does not burst into a thousand pieces now that
I do not see him [my son]), Mudr. II, p. 79 किं श्रेष्ठस्य भरव्यथा न वपुषि
ज्ञानं न क्षिपत्येष यत् किं वा नास्ति परिग्रामो दिनपत्तेश्चास्ते न यन्मिश्रातः ([(may
it be inferred that] Çesha does not suffer from his burden, be-
cause he does not throw off the earth, or [that] the Sun does
not feel tired, because he is not motionless?). R. 2, 68, 2 यत् (since)
precedes, तत् (for this reason) follows.

Rem. Occasionally येन and यतः are used like यत् in such phrases as »I am happy that” and the like. Prabodh. IV, p. 81 धन्योऽस्मि
येन स्वामिनाहसेवं संमाकितः (I am happy, that my master has in this
way honoured me), Panc. 296 किं वयं ब्राह्मणासमाना यत् आमन्त्रणं करोषि
(are we the equals of brahmans, that you call us to dinner?).

यतः is occasionally put to verbs of *knowing*, *saying*, etc. (464).

466 यत्, common as it is as a causal particle, is somewhat rarely
यत्, common as it is as a causal particle, is somewhat rarely
found as a final or consecutive conjunction, *that* = »in order that,”
when final or consecutive conjunction, *that* = »in order that,” or = »in consequence of which.” Panc. 199 क्रियतां तेषां कृते काच्छद्
विभीषिका यत्कथमपि दैवान्नं समायान्ति (frighten them in some way or
other, that perchance they may not return somehow), Kâç. on
P. 3, 2, 36 explains असूर्यपश्या राजदाराः in this way एवं नाम गुणं
यस्त्वर्यमपि न पश्यन्ति (being indeed so closely guarded as not to see
the sun), Kumâras. 1, 37 रुतावता यत् (in so much that). Cp. Mrech.
V, p. 201, where Cârudatta exclaims वर्षप्रशामस्तु दुर्दिनमविरताम् प्रातहरा
स्फुरतु। अस्मद्दिव्युर्त्तमया यदहं प्रियया परिष्वकः (let the rain descend incess-
antly and let the lightning flash for ever, in consequence of
which I hold my beloved in my arms, her who was unattainable
to somebody like me).

Rem. Mahâv. II, p. 21 the râxasa says अनर्थ एव वो यत्कन्तेयमन्यस्यै दीयत इति, the literal sense of which is »to give her to another is mischief to you,” but when translating more freely »woe to you, if she should be given to another.” In the archaic dialect यत् is occasionally a full synonym of यदि. Only see these passages of the Chândogya-upanishad: 5, 15, 2 सर्वेहस्ते व्यप्रीर्यथन्मां नागमिष्यः (your body would have perished, if you had not come to me), and 6, 11, 2 यदेकां प्राणां जीवो नहात्य श्रुत्यति (if the life leaves one of the branches [of the tree], that branch withers).

In this passage of Âçval. Grhyas. (3, 4, 7) तस्य द्वावनाध्यायौ यदा-त्यागुच्छिर्यद् देजः (the cases of prohibition to study Holy Writ are two-fold: impurity of person and impurity of place) यत् may be accepted = “if,” but one may also account for it by referring to the idiom mentioned in the foot-note on p. 358.

467. Of यतः and यस्मात् the causal employment is more यतः and strongly marked than of यत्. They not only denote यस्मात् the reason, but also the efficient and material cause: *for, because.* The period is sometimes expressed in full यस्मात्..... तस्मात्, यतः..... ततः sim., sometimes the demonstrative is not added. Panc. III, 105 अहिसापूर्वको धर्मो यस्मात्सङ्कृताहृतः शूक्रयत्कुपादेश्रादेस्तस्माज्ञानवि रज्येत् (since the wise have declared clemency the highest virtue, one must protect even the smallest insects), ibid. p. 107 यतस्ते शङ्कुसटूशौ कपो ततः शङ्कुकर्पो नाम भविष्यति, ibid. 72 तद्समानं सिध्यति यतः (this does not hold good, because —), cp. Kathâs. 30, 39. — Both यतः and यस्मात् are excessively frequent, when adding the causes to facts already mentioned before. Then they are concurrent with हि, and like this, they may be said to serve for coordination rather than subordination. F. i. Panc. 241 अहो कल्या-णामस्माकमुपस्थितं यद्रक्ताचो गतः। यतः स दीर्घदर्श्येते च मूढमनसः (it is good for us, that Raktâxa is gone, for he is wise but these [others] are stupid).

Rem. With the same function are used the full phrases येन कारपेन, यस्मात्कारपात्, यत्कारपाम् and the like. Panc. 216 अस्माकं मथ्ये त्वया न वर्तितव्यं येन कारपेनास्माभिर्गृहीतं तत्सरः (you must not stay with

us, for we have taken possession of this lake), *ibid.* 218 यत्कार्तां प्राप्तामातो न कथते = Lat. *nam supplex non interficitur.*

468. The conjunction ये॒न is chiefly expressive of purpose ये॒न or intention. One might, therefore, expect it to be construed with the optative or the future, and indeed so it is, yet the present is oftener employed, especially in simple prose. The same applies to यथा, when a final particle, see **471**:

1. with लिङ्: *Kathâs.* 36, 106 तदिदानों वनं गत्वा हरिं प्राप्तामाश्ये। ये॒न स्यां नैव दुःखानां भाजनं पुनरीदूशाम् (therefore I will retire to the forest now and pray to Hari, that I may never more be exposed to such misfortunes); —
2. with future: *Panc.* 329 दुततरं गच्छामि ये॒नैष न सम पृष्ठमेष्यति (I will go more swiftly, that he may not overtake me); —
3. with present: *Panc.* 327 प्रेष्य मां ये॒न गृहं गच्छामि (dismiss me, that I may go home), *ibid.* 52 यक्षिंचिद् दुःखाकारां तद्द ये॒न प्रतीकात् क्रियने.

When the demonstrative precedes, the sentence introduced by ये॒न may be also a consecutive one, as it points to the direct consequence of the action signified by the main sentence. *Kathâs.* 12, 100 तथा कुरु ये॒न सः। गृहाम्मम निवर्तेत (act so that he will retire from my house), *Hit.* 10 the tiger speaks सम चैतावान्लोभतिरहो ये॒न स्वहस्तस्थमपि सुवर्णा-कङ्काणं यस्यै कस्यैचिद् दातुमिच्छामि (I am so free from covetousness, as to wish to give —).

469. On the other hand, ये॒न — as it properly signifies „by the which” — may introduce also a *causal* sentence. *Kathâs.* 36, 121 ये॒नाहं भवतप्रहतः। तादृक् प्रेतो गजो भूमो भवानुत्पदामिति (*because* you have struck me —), *Panc.* 274 किमहमेताम्यां हीनो ये॒न मामुपहस्तः (am I inferior to them, that they should laugh at me?). *Cp. 465 R.*

b.) यथा.

470 The employment of यथा bears a great resemblance यथा to that of Latin *ut*. Like this, यथा has originally been a particle of comparison „as,” the correlative of which is the demonstrative „so, thus.” Yet its duty is not

limited to the expression of equation, but extends to many other logical relations, chiefly *consequence* and *purpose* or *aim*, though it may answer sometimes our causal or merely epexegetical „that.”

Serves
for
Comparison

a.) When used in its proper sense for the sake of comparison, the parallelism of यथा..... तथा or its syn-

onyms (एवम्, इत्यम्) is frequent, although the omission of the demonstr. is not excluded. Pat. I, p. 51 यथेच्छसि नयास्तु (be it so, as you desire), Utt. II, p. 27 वितर्ति गुरुः प्राज्ञे विद्यां वयैव तथा ज्ञेते (the teacher bestows his learning on his sluggish disciple just as he does on the keen-witted one), R. 3, 19, 18 इमामवस्थां नीताहं यथाऽनायाऽसती तथा (I am reduced to this state, as [if I were] a woman of bad conduct who has no protector), Hit. 108 एवमनुच्छेदं यथा वदत्वामि; — demonstr. omitted: Nala 22, 4 ब्रूयाश्चैतं कथान्ते त्वं पर्णा-द्वक्वनं यथा (speak to him as Parnâda spoke), Mhbh. 4, 2, 5 मंस्यन्ते मां यथा नृपम् (they will consider me like a king).

Rem. 1. यथा may also be == »in so far as.” R. 3, 5, 18 Râma admires the knightly attitude and the vigour of Indra and his men, who appear like youths of twenty-five, त्वं विभ्रति says he to Laxmana सौमित्रे पञ्चविंशतिवार्षिकम्..... यथेमे पुरुषव्याधा दृश्यन्ते प्रियदर्शनाः (they bear the shape of youths of twenty-five, in so far as we may judge from their outward appearance). Hence न तथा..... यथा == Lat. *non tam..... quam*, 1. »not so much..... as,” f. i. Kumâras. 5, 37 तथा न गाङ्गैः सलिलैर्दिवश्चन्द्रुतैः यथा त्वदीयैश्चरितैरनाविलैर्महीधरः पावित एष सान्क्षयः; 2. »not exactly..... but,” f. i. M. 2, 96 न तथैतानि [sc. इन्द्रियाणि] ग्राव्यन्ते संनियन्तुमसेवया। विषयेषु प्रतुषानि यथा ज्ञानेन नित्यग्राः.

Rem. 2. In protestations and oaths यथा..... तेन सत्येन == »as sure as..... so surely.” R. 2, 64, 40 अपापोऽसि यथा पुत्र निहतः पापकर्मणाः तेन सत्येन गच्छाशु ये लोकास्त्वच्छयोधिनाम् (as sure as you being sinless have been killed, my son, by an evil-doer, so surely may you go swiftly to the abodes of the warriors), cp. Nala 5, 16-20.

Rem. 3. यथा with लिङ् may be == »as if” (343, d). Ch. Up. 5, 24, 1 यथाङ्गारानपोऽन्नं भस्मनि तु हुयात्ताटूकत्यात् (this would be *as if* a man were to remove the [live] coals and pour his libation in [dead]

ashes. R. 3, 51, 34 the vulture Jāṭāyu is said to have fallen upon Rāvana in the same way »as if some mahaunt mounts a wicked elephant” अधिक्षिणो गजारोहो यथा स्याद् दुष्टवारेणम्.

Rem. 4. यद्यत्..... तद्यत् are equivalent to यथा..... तथा. With optative यद्यत् is also = »as if.” Varāh. Brh. 2, 19 नगरद्वारलोकस्य यद्यस्यातुपयाच्चितम् आदेशस्तददत्तानाम् (a prediction by ignorant men is as useless as if one were to question a clod of earth at the town-gate).

471. b.) यथा points to the result, either effected or aimed at. The *result effected* is set forth by यथा construed with a past tense and preceded by तथा. The *result aimed at* or (what is often identical) the *purpose* is expressed by यथा construed with an optative (लिङ्), a future or, as is oftener done, a present (cp. 468). In both categories of sentences the demonstrative तथा is generally added.

Examples: 1. यथा points to the result effected. Kathās. 25, 120 क्रमेण च यर्यौ तत्र प्रकर्षं स तथा यथा। अशीयत न केनापि प्रतिमल्लेन भूतले (and by degrees he became *such* a master in this art [boxing], *that* no adversary on earth could vanquish him), Panc. 318 एवं तेन ध्यानस्थितेन तथैव पादप्रहारो दत्तो यथा स वर्तो भः (as he was thinking so, he gave the pot *such* a kick *that* it broke). See also Kumāras. 5, 15.

2. यथा signifies the result aimed at, the purpose. Here the present usually follows. Panc. 2 यथा मम मनोरुद्याः स्तिर्द्धं यान्ति तथा-नुष्टीयताम् (act *so as to* cause my wishes to be fulfilled), Kathās. 26, 42 युवां मे कुरुतं तथा यथाहमय पश्यामि तां युज्मत्वामिनोमिह (cause me to see your queen to-day), Panc. 151 अहं तथा भक्ष्यामि यथा ब्रह्मयहानि मे प्राप्यायात्रा भवति (I will eat [of it] *in such a way*, *as to* be supported by it for many days), Cāk. I आश्रमब्राधा यथा न भवति तथाहमपि यतिष्ठे (I too will take care, *that* there may be done no harm to the hermitage), Hit. 108 यथार्यं नप्रयति तन्मया विद्येयम्. — Yet, the optative (लिङ्) is also found, especially in ornate style and in ancient literature. Mhbh. 1, 163, 3 यथा विदं न विन्देयुर्मरा नगरवासिनः। तथार्यं ब्राह्मणो वाच्यः (but this brahman

should be warned, that the townsmen may not become aware of it), Kathâs. 13, 55 स चापुत्रो ब्रह्मिविप्रान्संवाहृय प्रणातोऽब्रवीत्। तथा कुरुत पुत्रो मे यथा स्याद्विरादिति, Vikram. II, p. 38 तुदुपायश्चिन्त्यतां यथा सफलप्रार्थनो भवेयम्। — Instance of the future: Fanc. 105 मयान्योन्यं तान्यां.... भेदस्तथा विहितो यथा भूयोऽपि मन्त्रयन्तावेकस्थानस्थितौ न द्रुच्यसि (I have made them so discordant that you will see them never more deliberate together).

The future is of course wanted, if the main sentence has a future. Nala 1, 20 दमयन्तीसकाशे त्वां कथयिष्यामि नैषधा यथा त्वदन्यं पुरुर्व न सा मंस्यति कर्हिच्चित्। Likewise the optative, if the main sentence has an optative. Daç. 138 तथा विर्जं स्तम्ययेवं यथा सृत इत्युदास्येत (I will arrest the poison, but in such a manner, that he will be left for dead).

Rem. 1. If the demonstrative is not added, यथा = »[in order] that." Panc. 56 संबोध्योऽथ त्वया नित्तमर्त्त यथा मम प्रातृन्यापाद्यति (you must exhort your husband, that he may kill my enemies). Cp. Nala 1, 20.

Rem. 2. Instead of यथा न with optative, epic poets often use the simple न (405 R. 1). Moreover, मा may be = »lest," when it agrees with aorist or with optative, in epic poetry even with the future, cp. 405 R. 1. — In affirmative sentences the omission of यथा is very rare, yet there are instances of it. R. 1, 39, 11 तत्तथा क्रियतां राजन्यज्ञोऽक्षिदुः कृतो भवेत् (make the sacrifice to be accomplished without flaw).

472. c.) यथा serves to paraphrase the object of *knowing*,

c) यथा saying, declaring etc. just as यत् (464). Kumâras. 4, 36 विदितं para-phrases जल्तु ते यथा स्यत् ज्ञापामयुसहते न मां विना (you know, certainly, that the ob-ject. Kâma cannot be without me, even for a moment), Mâlat. IV, p.

69 अयि भवान्मंस्त यथा भूरिक्षुरेव मालतीमस्यां दास्यति (say, did you believe that it was Bhâr. who will give me Mâlaf?), Panc. 200 जानात्येव भवान्यथार्थवादिनो द्रूतस्य न दोषः करपीयः, Mhbh. 1, 42, 34 Kâçyapa starts to the rescue of king Parixit श्रुतं हि तेन [sc. काश्यपेन] तदभूया तं राजसत्त्वं। तत्काः पञ्चग्रेष्ठो नेष्टते यमसादनम्।

Rem. In the first and the last of the instances quoted we are free to translate यथा by »how." Indeed, this employment of यथा does not lie very far from that, mentioned 411.

473. d.) Finally, यथा may sometimes have the nature of

a) यथा, a causal particle. This seems to have been more usual in when a ancient literature, than afterwards. Ch. Up. 6, 13, 1 तडाकमृश्य न causal किवेद यथा विलोनमेवाङ् (he [the son] having looked for it [the salt, particle. he had placed in the water] did not find it, *for*, of course, it was melted), R. 3, 57, 19 Rāma surmises, Sītā will have incurred some harm. सर्वथा इनकात्मजा। विनष्टा भक्षिता वापि राज्ञसर्वनचारिभिः। अशुभान्येव भूयिष्ठं यथा प्रादुर्भवन्ति मे (— as it is chiefly prognostics of evil, that appear to me).

This causal meaning of यथा is sometimes indicated by adding हि, the exponent of causality. R. 3, 11, 47 एतदेवाश्रमपदं नूनं तस्य.... अगस्त्यस्य मुनेभूतुर्दृश्यते..... यथा हीमे वनस्यास्य ज्ञाताः पापि सहस्राः..... द्रुमाः.

In the instances quoted the clause with यथा follows the main sentence. If it precedes, we may translate it by *as much as, considering, etc.* Nala 21, 8 यथासौ रथनिर्दोषः पूर्यन्तिव मेदिनीम्। ममाहृदयते चेतो नल एष महीपतिः (*considering* the joy, which causes to me the sound of the chariot, I know it is Nala).

c.) यदा AND यावत्.

474. यदा is a temporal conjunction = our „when.” Its demonstrative which is generally not omitted, is तदा „then.”

Panc. 303 यदा रामो राजासीक्षदाहम्.... अनेन पथा समायातः, Mrech. I, p. 55 यदा तु भाग्यक्षयपीडितां दशां नरः कृतान्तोपहितां प्रपथते। तदास्य मित्राण्यपि यान्त्यमित्रां चिरानुरक्तोऽपि विरुद्यते जनः।

यदा repeated is of course = »whenever.” Kathās. 25, 216 तस्यान्निषि च भूयोऽपि ल्पमेलसि यदा यदा। तदा तदा वर्टतर्मूलात्याप्स्यसि मामितः। — यदैव *at the very time that.* Ven. I, p. 24 कुरुषु तावदसंयेतता तदैव निवेदितावदैवासामाभितो वर्णं गच्छः। सर्वैरेव कुरुकुलस्य निधनं प्रतिज्ञातम्। — यदाप्भृति »since.” R. 2, 116, 13 त्वं यदाप्भृति क्षम्यनाश्रमे तात वर्तसे। तदाप्भृति रक्षांसि विप्रकुर्वन्ति तापसान् (for the hermits are being vexed by the rāxasas since the time, that you stay here).

475. यावत् is chiefly used of time. Then the parallelism यावत् यावत्..... तावत् is generally expressed in full. Two cases are here to be distinguished. Either *simultaneousness*

of the two actions is denoted, or the action with तावत् is precedent to the other.

वावत् I. If यावत्..... तावत्, or inversely तावत्..... यावत् वावत् = तावत् = are expressive of simultaneousness, यावत् properly = वावत् = वावत् = as long as, while. Yet, it is also expressive of at which time, when, sometimes it may even be rendered by as soon as.

1. यावत् as long as, while¹). In this meaning it is construed with the present, even when expressive of past facts, cp. 327. Hit. 68 देव यावदहं ज्ञोवामि तावद्यं न कर्तव्यम् (as long as I live, you ought not to fear), Panc. V, 64 तावत्स्यात्सुप्रसन्नास्यस्तावदुक्तने रतः पुरुषो योजितां यावन्न प्रृष्टोति वचो रतः. In both instances यावत्..... तावत् = »during which time..... during that time." But not rarely its meaning is »during which time..... in the meanwhile." Panc. 290 यावदसौ [sc. पृगालः] तडेदकृतद्वारेण किञ्चिन्मांसं भज्यति तावदतिसंकुर्दोऽप्तः पृगालः समाययो, ibid. 42 यावद् देवदत्तमुदृदिष्य वृजति तावत्तद्वारा संसुखो मदविहृलाङ्गः समयेति (as she is going to her sweetheart, she comes across her husband²).

2. यावत् at which time. Panc. 277 यावत्तां[पिटाम्] उत्पादयति तावत्तं पक्षु ददर्श (as he opened the basket, he saw the paralytic), Kathâs. 4, 36 यावत्किञ्चिदत्ता तावन्निरुदा सा पुरोधसा (as she went on a little, she was stopped by the priest).

3. यावत् as soon as Panc. 313 यावद्रासभो दृष्टस्तावलगुप्तप्रहारैर्हतः (as soon as the ass was seen, he was beaten with sticks).

476. II. If the sentence introduced by यावत् is expressive of an action, subsequent in time to that expressed by the main sentence, two cases are possible:

1) Cp. the similar employment of यावत्, when preposition (54 R. 2 and cp. 169).

2) यावद्यावत्.... तावत्तावत् = »for every time.... for this time" (cp. 252, 3°). Mudr. IV, p. 143 यावद्यावन्निरपेक्षश्चापाक्यहतकश्चन्द्रुप्राद् दूरीभवति तावत्तावदस्य स्वार्थसिद्धिः.

यावत् a.) यावत् = *till what time, until.*

=until. यावत् *until* is generally construed with the लिङ् or with its equivalent, the present (468). Then it expresses the *intention*, but when stating a *fact*, past tenses are admissible (cp. 471).

Examples: 1. with लिङ्. Daç. 156 सैषा भरुतरुच्चायायामलपितत्त्वादित्रा तावद्धास्तां यावदस्या: पापिग्राहकमान्येयम् (therefore you must protect her, until I bring her husband here), Mudr. V, p. 167 ताड्यतां तावद्यावत्सर्वमनेन कथितं भवेत् (let him be beaten until he has confessed the whole); 2. with the present. Panc. 276 यावदहं भोजनं गृहीत्वा समागच्छामि तावदत्र त्वया स्यातव्यम् (you must stay here, until I return with food), ibid. 286 तावद्यैतौ यत्नेन रक्षणीयौ यावदहमपरामुद्दीर्णी नीत्वा समागच्छामि; 3. with the future. Daç. 72 प्रतीक्षत्वं कानिचिद्दृष्टिनानि यावदियं सुकुमारौ.... प्रकृतावेव स्यास्यति; — 4. with past tense, stating a fact, Kathâs. 4, 58 सो ऽपि पुरोहितः] तावचेटिकाभिर्विमोहितः। यावहृतोये प्रहरे दण्डाधिपतिरामत् (the maid-servants beguiled the priest, until at the third *prahara* the judge came).

477. b.) it is simply stated that the action of the main यावत्-sentence has happened *before* the other. This is done + न = before, by the phrase तावत्.... यावत् with negation, the *priusquam* literal meaning of which is: one action happened, *as long as* the other did *not* happen. It is to be noticed, that न has no fixed place, but may precede यावत् or follow it, either close to or separated from it by other words.

Examples: of यावन् = *before*, Lat. *priusquam*. Panc. 74 यावन् कश्चिद्देति तावच्छेष्यं गम्यताम् (go away soon, before anybody knows of it), Mhbh. 1, 202, 11 यावन् कृतमूलास्ते पाएउवेया:.... तावत्प्रहरणीयास्ते (you must strike them, before they have taken root); — यावत्.... न. Nâgân. II, p. 37 न तावन्मुच्चामि यावन्मम हृदयवल्मीं शिलायामलेख्यगता न पश्यसि (I do not let go [your hand], before you see my sweetheart painted on the stone), Panc. 67 सत्त्वरं निवेदय यावन्मम देष्टान्तर्गतो न भवान्मविष्यति (tell it me quickly, before I make a bite of you), M. 2, 172 शूद्रेण हि समस्तावद्यावदेदे न जायते (before he is born in the Veda, he is equal to a शूद्र); — न यावत्. Panc. 320 the chief monkey gives to his

band the counsel of fleeing away न यावत्सर्वेषां संक्षयो भवति तावदत्तद्रा-
ज्ञाहं संतयद्य वर्तं गच्छामः, ibid. II, 191 एकस्य दुःखस्य न यावदन्तं गच्छाम्यहं
पारमिकार्पक्ष्य तावद् द्वितीयं समुपस्थितं मे.

Rem. Another word answering to Latin *priusquam* is पुरा. Indeed, like our »before,« पुरा is sometimes a preposition, sometimes an adverb, sometimes a conjunction (cp. 324 R. 1.). In the classic dialect it is almost obsolete.

478. *c).* When construed with the 1st person of the present, यावत् = [in order] that. यावत् may also denote the *purpose*. In this case, the main sentence which generally precedes, is only expressive of some preparatory action to be completed „about the time“ at which the action purposed is intended to take place; तावत् is as a rule omitted. Çāk. I सूत आश्रमोपरोयो सा भूत्तदिहैव एथ स्थापय यावदवतरामि (charioteer, in order to avoid disturbing the hermitage, you must stop here, *that* I may descend), Kathās. 16, 38 परमान्तं पचेः प्रीयं स्नात्वा यावदुपैम्यहम् (cook an excellent meal for me, quickly, [*that* I may take it] when I come here after bathing), Vikram. V, p. 162 king to charioteer तदुपर्लेषय प्रारं यावन्निद्वयपयामि.

Rem. In this passage यावत् is construed with the 3^d person of the imperative. Mhbh. 3, 72, 4 निगृहीष्व.... हयानेतान्....। ब्राष्णोयो यावदेनं मे पटमानयतामिह.

479. Not rarely the purpose is set forth by यावत् in an almost elliptical way, no main sentence being expressed. In other terms, यावत् with the 1st pers. of the present is used in self-exhortations, such as are explained 356. Sometimes we may translate it by „in the meanwhile.“ Mudr. II p. 59 यावदहममात्यराज्ञसं पश्यामि (well, let me wait on Minister Rāksasa), Çāk. I यावदेताराज्ञायामिमामाग्नित्य प्रतिपालयामि, Vikram. IV, p. 114 यावदस्मिन्कानने प्रियां प्रनामान्वेषयामि.

480. यावत् is not always time-denoting, it is also a conjunction of manner = *as far as, in so much as, as is,*

यावत् indeed, evident from its etymology. Mālat. III, p. 50 यावद्पृष्ठात्
 = in so मालत्येवः..... हेतुर्ति (in so far as I have heard, M. was the cause),
 far as. Kāthas, 5, 136. In this meaning यथा is also available, see 470 R. 1.

Rem. 1. Note these phrases: 1. न तावत्..... यावत् »not so much..... but rather.” Kāthas, 26, 23 न तावत्सा च कनकपुरो दृष्टा मया पुरीश्चपदे नश्यता यावद् दाषेन्द्रोऽयेव नाशितः (v. a. »instead of seeing that Gold-city, I myself am lost and I have made the chief of fishermen to perish also,” liter. I have not so much seen Gold-city, but I have rather —); — 2. न पृथ् or न केवलम्..... यावत् »not only..... but also.” Kathās. 28, 160 वृणस्तस्य दिने दिनोऽन परं न स्त्रोहैव यावन्नाऽतीव-माययै (not only the wound did not heal, but it became even a fistula), Panc. 36 न केवलं सेवका इत्यभूता यावत्समस्तमयेतज्जगत्परस्परं भज्जपार्थ सामादिभिरूपायैस्तिष्ठति (it is not only the attendants, who are so natured, but the whole of the creatures of this earth stand to each other in some relation, friendly or otherwise, for obtaining food), ep. 470, R. 1.

Rem. 2. Pat. I, p. 9 सन्तीति तावद् ब्रूमो यदेताज्ञात्वविदः ज्ञात्वेषानु-विद्धते (we say: they exist, only *in so far as* they who know the theory [of grammar] employ them in their theories) affords an instance of तावत्..... यत् instead of तावत्..... यावत्. For analogous phrases see 458 b).

480*. In both acceptations, of time and of manner, one will meet occasionally with यावता = यावत्. Instances of यावता = »as far as” are found especially in Patanjali, of यावता = »whilst; as,” यावता न = »before” in the Bhāgav. Pur. and elsewhere.

d.) यदि.

481. यदि (if) is chiefly employed in the protasis of conditional periods. This main function will be treated in the following chapter. But, moreover, like our „if,” “inquiring etc. Greek *εἰ*, Lat. *si*, यदि serves to introduce the relative sentence which is the object of verbs of *doubting*, *inquiring*, *observing*, *expecting*, *telling* and the like. पश्यामि यदि = „I will see if (whether).”

Examples: Panc. 200 अन्विष्यतां यद्यस्माद् व्यसनात्सुनिर्मुक्तिः (inquire, if

there is any opportunity of being relieved from this misfortune), ibid. 121 कथय मे यथस्ति कश्चिद्युपायस्तद्विनाशाय (tell me if —), Mhbh. 1, 154, 4 गदि वास्य वनस्य त्वं देवता यदि वास्त्राः आचक्षत मम (tell me whether you are the deity of this forest or an apsaras), Çâk. VI विचार्यातं यदि काचिद्विष्टपन्नसङ्गा तस्य भावासु स्यात् (reflect if not one of his wives may be in the family-way), Kumâras. 5, 44 वर् प्रदोषे सुषुचन्द्रतारका विभावरी यथरूपाय कल्पते (say, if the splendour of the evening-sky illuminated by moon and stars, does befit Aruna). — Sometimes यदि and यत् are equally available, f. i. with चित्रम् (wonder), and with such phrases as *I cannot bear, I do not believe.* Çâk. III किमत्र चित्रं यदि विश्राले प्राप्ताङ्गुलेषामनुवर्तते (what wonder is it, that the two stars of the asterism Viçâkhâ join the crescent?), R. 2, 51, 14 नामसं यदि जीवन्ति सर्वे ते (I do not think, they are alive), ibid. 2, 86, 15 we have the like sentence, but the verb is an optative (जीवेयुः). Cp. also R. 2, 73, 8 दुष्करं यदि जीवेताम्, and the like.

Note also यदि with verbs of *swearing, cursing* and the like. Panc. 75 मम देवगुरुकृतः प्रयाः स्यायदि तदस्वादयामि (I may be cursed by gods or parents, if I taste of it).

482. Sometimes the clause with यदि is used in a somewhat elliptical way, viz. without apodosis. Çâk. VII Dushyanta considers whether he shall ask the boy, whom he already suspects to be his son, about the name of his mother: यदि तावदस्य श्रिप्रोमतिरं नामतः पृच्छेयम् (if I should ask now the name of his mother?). In a similar way, if hope is uttered. R. 2, 59, 3 आश्रया यदि मां रामः पुनः शब्दापयेदिति (hoping: »perhaps Râma will again address me«), ibid. 3, 54, 3 Sîtâ when being carried away by Râvana casts off her upper-garment and her jewels among a little band of apes यदि रामाय प्रसेयुरिति (perhaps they will show them to Râma).¹⁾ Such sentences require the optative (लिङ्) because of the nature of their contents.

A different character is displayed by such ellipsis, as is shown R. 3, 17, 21, where Çûrpanakhâ says to Râma रामामो नाम मे भाता

P. 3, 3,
147
with
vârît.

1) Cp. the similar employment of Latin *si*, f. i. in the *Aeneid*, book VI, vs. 187 *si nunc se nobis ille aureus arbore ramus ostendat nemore in tanto,*

यदि ते श्रोत्रमागतः (my brother is named Râvana, whom perhaps you will have heard of).¹⁾.

483. By adding **अपि** to **यदि**, we get **यद्यपि**, the concessive particle *though*, *although*. Its correlative in the apodosis is **तथापि** *nevertheless*, *however*, *yet*, either expressed, or omitted. Panc. 37 यद्यपि त्वदौष्टवचनं न करोति तथापि स्वामी खदोषनाशाय वाच्यः (even if he does not listen to your words, yet you must blame your master that he may amend his faults), Kathâs. 52, 375 बत्स यद्यपि शूरस्त्वं सैन्यमस्ति च ते बहु। तथापि नैव विश्वास्या तयश्चीश्च पला रुपे (my child, though you are valiant and have a great army, you must never trust to the victory in battle, since it is inconstant), Çâk. I वाचं न विश्वायति यद्यपि मे वचोमिः। कर्पौ ददात्यमिगुं भयं माषमापे (though she does not join in the conversation, yet she listens attentively, while I am speaking).

Rem. अपि यदि instead of यद्यपि is poetical, as f. i. Prabodh. I, p. 10 अपि यदि विश्वासः श्रासनं वा कुसुमयं सुरासुरं तथापि। मम जगद्विलम् (though my [Kâma's] bow and arrows are made of flowers, nevertheless the whole creation with gods and demons is mine).

CHAPT. V. The conditional period.

484. The conditional period is a compound sentence, made up of a protasis and an apodosis. The protasis contains the condition, whereas the apodosis states what will happen under the said condition. The grammatical exponents of the protasis are **यदि** or **चेत्**. Of these, **यदि** since it is a relative, heads the sentence, at least in prose. But, as a rule, **चेत्** is not put at the head, it is often the last word of the sentence; yet, **स**, **एष**, **न** sim. being used, it is put close after them.

In the apodosis no correlative is necessary. Yet it is

1) *Op. Lat. si*, f. i. *Aeneid*, book II, vs. 81.

Correlative often expressed, viz. ततः or तदा or तत् or तर्हि, occasionally अथ.

Examples of यदि and चेत्: a.) without correlative in the apodosis. Daç. 105 यद्यहमस्मि तस्करो भद्रा बधीत मांम् (if I am a thief, fetter me, gentlemen), Daç. 72 यदोह मावतपादस्तुलं न ग्रारणं श्रुतामस्तु मम कृपयाया हित्यरेता: (if Your Holiness does not afford me protection, the god of fire must be my refuge); — Kathâs. 25, 19 मावान्वकु वेति चेत् (say it, Reverend, if you know it), Kumâras. 5, 40 न चेदृहस्यं प्रतिवरुमहसि (answer me, prithee, if it is no secret).

b.) with correlative. Hit. 23 यद्यन्न नास्ति तदा सुप्रीतेनपि वक्षा तावद्यतिः पूर्व्यः (if food is wanting, one must entertain one's guest at least with kind speech), Daç. 90 साचेदियं प्रकृतिमापदेत तदा पेशालं भवेत् (if she should be brought to reason, that would be charming); — Mhbh. 1, 43, 1 Taxaka says to Kâçyapa यदि दृष्टं मयेह त्वं प्रकातः किंचिच्चिकित्सितुं ततो वृक्षं मया दृष्टमिमं त्रीवय काशय; — Panc. 334 अवश्यं यदि गन्तव्यं तदेष कर्कटोऽपि सहायः (if [you] are obliged to go, even this crab may be your companion), Kathâs. 24, 146 न चेत्कुप्यसि तत्किंचित्पापो विज्ञापयाय्यहम् (if you are not angry, I have something to entreat of you); — Panc. 16 यदेवमग्निमतं तर्हि खिवास्ते पन्धानः सन्तु; — Çâk. VII न चेन्नुनिकुमारोऽयमय कोऽस्य व्यपदेशः (if he is not the son of a muni, what, then, is his name?).

Rem. 1. In most cases the protasis precedes. Sometimes, however, the main sentence is put first, f. i. Daç. 91 अजिनरङ्गे मया तुम्यं देयं यदि प्रतिदानं रागमञ्जरो (I am bound to deliver you the magic skin, provided that Râgamanjarî be given in return to me), Kâd. I, p. 101 शूर्यां यदि कुतूहलम्.

Rem. 2. R. 3, 43, 19 यदि.... तु = "if.... at least." Sîtâ to Râma त्रीवन् यदि तेऽयेति ग्रहणं मृगसत्त्वमः। अजिनं नरप्रार्द्धल रुचिरं तु भविष्यति। निहतस्यास्य सत्त्वस्य (even if the precious deer should not be taken alive, its skin at least will be a beautiful spoil). — यदि परम् = "if but," Ratn. III p. 81 the king throws himself at the feet of his queen: the reddish glow of your feet, says he, caused by painting, I will take off with my bent head, but the glow of anger on your cheeks I am able to drive away यदि परं करुणा मयि स्यात् »only in case, that you show mercy to me." Another instance is Kathâs. 34, 261.

Rem. 3. The combination यदि चेत् is sometimes found in epic poetry, f. i. R. 2, 48, 21, Mhbh. 1, 104, 37. In fact, चेत् has not been at the outset a conjunction, nor is it a relative, though in the classic dialect it may bear this character. It is properly a combination of च + इत् the emphatic particle (398 R. 2)¹). In the archaic dialect even the simple च does occasional duty as a conditional particle²).

485. न चेत् is rather to be looked upon as a unity, like न चेत्: Latin *nisi*. Daç. 97 न चेत्तिनरत्वं प्रतिप्रवच्छसि न चेद्वा नागाकेयश्चोरितकानि प्रत्यर्थसि द्रुच्यसि पारमष्टादशानां कारुणानामन्ते च मृत्युमुखम् (if you do not give back the magic skin, or if you do not restore to the townsmen the objects, you have stolen from them, you shall pass through the eighteen kinds of torture and finally you shall see the door of Death).

नो चेत्. Instead of न चेत् it is also said नो चेत्, that is न + the advers. उ + चेत्, but the adversative force of उ is not always conspicuous. R. 3, 40, 26 नो चेत्करोषि मारीच हन्मि व्यामहम् वै (if you do not do it, forsooth, I'll kill you to day).

Rem. 1. Note नो चेत् making up the whole protasis. So it is especially used in threatening like Lat. *si minus*, Germ. *widrigen-falls*, f. i. Panc. 76 एवं ज्ञात्वा त्वयैष वध्यः नो चेत्वां व्यापादविष्यति (you must kill him, otherwise he will kill you). For the rest, अन्यथा is equally good. Panc. 124 समर्पय मे सुतमन्यथा राजकुले निवेदयिष्यामि (surrender me my son, otherwise I will prefer charges with the king's court).

Rem. 2. The very opposite of नो चेत् is यदेवम्, which is likewise often used by itself. It expresses concession and assent "if that is so" v. a. »in that case." Daç. 101 यदेवमेहि.... त्वामहं मोचयिष्यामि (in that case, come, I will set you free).

486. When proposing an alternative, it may be said यदि....

1) Cp. नेत् (355 R. 1) = न + इत्.

2) P. 8, 1, 30 it is termed चण्. Kâç. comments: चण् पिद्विशिष्टोऽयं चेत्येवत्तते। अर्थं च मरिष्यति। अर्थं चेन्मरिष्यतीत्यर्थः। See *Petr. Dict. II.*, p. 905, s. v. च 8).

Alter-
nati-
ves. यदि, like Latin *sive.... sive*, or यदि + adversative par-
ticle. But commonly the relative is wanting in the second
protasis, and instead of it the adversative is employed
alone, especially अथ or its compounds (अथवा, अथ तु,
अथापि). In other terms, अथ etc. are virtually the
Sanskrit expression of *but if*, Lat. *sin*.

Examples of 1. यदि retained in the second protasis. Panc. 85
स्वामिन्यथप्रदानं द्व्या वथः क्रियते तदेष दोषे भवति। पुर्यदि देवपादानां भक्त्या स
आत्मनो ज्ञोक्तिव्यं प्रयच्छति तनु दोषः (Lord, if you kill him, to whom
you have granted security, it is a sin, but if from attachment to
your Lordship he offers you his own life, it is not a sin), ep.
Panc. 45, l. 13 यदि.... अथवा यदि.

2. अथ etc. = »but if, and if.” Pat. I, p. 8 यदि सन्ति नाप्रयुक्ता: अथाप्र-
युक्ता न सन्ति सन्ति चाप्रयुक्ताश्चेति विप्रतिष्ठिदम् (if they are, they [can]not
[be said to be] not employed, and if they are not employed, they
are not; [to say,] they are and at the same time one does not
employ them, is a self-contradictory statement); — Çâk. V यदि यथा
वरति ज्ञितिपस्तथा त्वमसि किं पितुरुत्कुलया त्वया! अथ तु वेत्सि शुचि व्रतमात्मनः
पतिकुले तव दास्यमपि ज्ञमम् (if thou art what the king says, what
will thy father care for thee, who hast disgraced thy family?
But if thou knowest thyself chaste and pure, even slavery in
thy husband's house is to be borne by thee); — Panc. 172 यदि ते
धनेन प्रयोजनमप्तितेन ततस्त्वामपि गुप्तधनं करोमि। अथवा दत्तभोगयेन धनेन ते प्रयोजनं
तदुपमुक्तधनं करोमि (if you want riches not to enjoy them, I will
make you [like] Guptadhana, but if you want riches which give
enjoyment, I will make you [like] Upabhuktadhana).

Rem. Sometimes in an alternative the former assumption is not
expressed in the shape of a conditional period. Yet even then अथ =
but if, Lat. *sin* is nevertheless available. R. 2, 60, 3 Kausalyâ,
the mother of Râma, entreats his charioteer Sumantra to conduct
her into the forest to Râma, Sîtâ and Laxmana, अथ, she adds,
तानानुगच्छामि गमियामि यमक्षयम् (but, if I do not reach them, I will
die). Çâk. VII Dushyanta being informed by the nurse: »nobody
except his father, his mother or himself is allowed to take up

the magic herb of the boy Sarvadamana," asks अथ गृह्णाति (and if one should take it up —).

487. Occasionally the protasis of a conditional period is not introduced by any particle at all. This asyndetic construction is not very common, but it exists in Sanskrit, as it does in many other languages. Just as we say: *should he have done it* = *if he should etc.*, or as the Latin poet HORACE (Epp. 1, 1, 33) *fervet avaritia miserisque cupidine pectus: sunt verba et voces, quibus hunc lenire dolorem possis*, so the Sanskrit poet, quoted Hit. 98, writes खलः करोति दुर्वृत्तं नूनं फलति साधुषु (should a rascal do evil, the consequences will certainly be felt by honest people!).

2. Another type of asyndetic connection is that exemplified Meech. V, p. 184 मेदा वर्षन्तु गर्जन्तु मुच्चन्त्वश्रन्मेव वा। गणायन्ति न प्रीतोऽप्तं रमणामिमुजाः व्वियः (the clouds may pour out rain, thunder and lightning, women who are going to their sweethearts do not care for the weather). Here the protasis is expressive of the possible obstacles and still the chief action passes. The imperative in the protasis is, it seems, not necessary, cp. Panc. V, 25 शूः सुद्वपः सुभगाश्च वाग्मी श्राव्यापि श्राव्यापि विदांकरोति। अर्थं विना नैव यशश्च मानं प्राप्नुति मर्योऽत्र मनुष्यलोके (suppose one to be gallant, well-shapen, happy in love, eloquent, a master at all kind of arms and in all branches of learning, yet, without money no man on earth will achieve glory or honor).

3. A third type of asyndetic construction is an imperative followed by a future, when exhorting to an action and foretelling its result, f. i. *do so and you will be happy* = *do so, [for if you do so] you will be happy*. So R. 1, 46, 5 Kâsyapa says to Diti गुच्छिर्वत तपोधनोऽतन्यिव्यसि पुत्रं त्वं श्रक्रहन्तारमाहके.

488. As to the tenses and moods, employed in the conditional period, it is to be kept in mind that the conditional period does not import an absolute statement, but rather an assertion in such a manner, that its correct-

1) Compare Pat. I, p. 31 द्विनोऽन्यो द्विनोऽसमर्थस्तस्मुदायश्च श्रतमयसमर्थम् «one blind man being unable to see, a collection of blind ones will likewise be unable.”

Tenses and moods in conditional periods. ness is made to depend upon the correctness of some other statement presupposed. Now, we must distinguish according to the intention of the speaker, between three cases: 1. the speaker neither affirms nor denies the reality of the fact supposed, 2. he presupposes something known to himself and to his audience to be a real fact, 3. he assumes something impossible or at least improbable, at all events something not real. Hence it follows, from a logical point of view there are three categories of conditional periods:

- 1°. those, whose protases contain a condition, which the speaker leaves undecided whether it be correct or not;
- 2°. such as warrant the correctness of the main assertion by the well-known correctness of the protasis;
- 3°. those, whose protases import an evident untruth, in other terms, such as affirm what would happen if some fact occurred or had occurred, which however cannot or will not occur or have occurred.

In the first and second categories the fact *presupposed* is put in the same tense or mood, as would be required, if it were really *asserted*. In other terms: the employment of past, present and future tenses, of indicative, imperative and *लिङ्* is determined by the *general* character of their significance and idiosyncrasy, which has been treated in Chapt. III of the fourth Section. That the present often, sometimes also the optative (*लिङ्*), are used instead of a future tense, can scarcely be said to be an exception, cp. 468 and 324, 1°.

489. Conditional periods of the third category require the employment of the optative (*लिङ्*); if they are, however,

expressive of a supposition, which cannot be realized because the proper time has already passed, the conditional is also available, cp. 347.

Examples: 1st category. Çāk. V यदि यथा वर्तति ज्ञातिपस्ताथा त्वमसि किं पितुरुक्तुलया त्वया। अथ तु क्वेत्सि श्रुचि व्रतमात्मनः पतिकुले तव दास्यमपि ज्ञमम्, here the present tense is expressive of present time: »if you really are...., but if you are knowing;” — Panc. 278 the minister’s wife makes this condition to her husband यदि श्रिरो मुहुडयित्वा मम पाद्योर्निपतसि तदा प्रसादाभिमुखी भवामि (if you fall at my feet with shaven head, I will be kind again), here the present tense signifies something to be fulfilled in the future. But ibid. 113 यदि त्वमस्य मन्त्रो भविष्यसि तदान्योऽपि कश्चिन्नः स्य समीपे साधुजनः समेव्यति (if you shall be his minister, then no other honest man will come near him) the future tense is used of future action. Likewise Nala 20, 15 कामं च ते करिष्यामि यन्मां वक्ष्यसि ब्राह्मुकाविद्भान्यदि यात्राय सूर्य दर्शयितासि मे there is a future in both the conditional clause and the main sentence. Cp. 341*.

Rem. In conditional periods of this category the लिङ् is wanted, if for some accessory reason there be a tendency for employing it, f. i. in suppositions of a general bearing (343 e), as Varāh. Yog. 1, 4 स्याच्छ्रद्धमेकमपि चेत्तत एव सर्वं नाशं प्रवाति (if but one [of the aforesaid conditions for the success of a prince] be deficient, the whole perishes).

2d category. Mhbh. 3, 297, 98 Sāvitri prays यदि मेऽस्ति तपस्तंपुं यदि दत्तं हुतं यदि। ऋग्यूष्मवशुर्भृतां नम पुण्यास्तु प्रार्वते (if I have done penance, bestowed gifts and poured out libations — [and so I have] — this night may be propitious —), Mrech. III, p. 121 यदि तावकृतात्मेन प्रणयोऽर्थेषु मे कृतः। किमिदानीं नृशंसेन चारित्रमपि दूषितम् (if thou hast loved till now my fortune only, why, destructive Fate, hast thou now without mercy profaned my virtuous name?).

3d category. Mrech III, p. 113 दोषं चापि न मर्जयेदभिमुखं स्यालुक्यसुपुं यदि [sc. दृयम्] (nor would they bear the light being brought near to them, if they only feigned to sleep), R. 2, 67, 36 अहो तम इवेदं स्यान् प्रश्नारोते किंचनाराजा चेन् भवेत्तुके विभजन्त्वाध्वसाधुनी (darkness as it were would be on earth, and nothing would be discernible, if no king were in the world, to discriminate between good and evil),

Kumāras. 6, 61 कर्तव्यो वो न पश्यामि स्याच्चेति नोपपदते (I know nothing, I could do for you; if there should be, all is granted). Other instances of तित् see 343 d), instances of conditional 347.

490. Sometimes the protasis is implied in a participle (362, 5°). Panc. I, 32 निवसनु-तद्-पि लङ्घयो व-हर्वं तु त्वलितः (the fire may be passed when hidden in the wood, not, when blazing). — Likewise in an adjective which does duty as a participle. Mhbh. 1, 8, 221 त्वत्तोऽप. गति त्वोके चरेयं धर्मनुत्तम् (if I had a child by you, I should walk the highest path of duty). Or the protasis may be an absolute locative. Panc. II, 198 it is said of a friend that he is प्राप्ते भवे परि-त्रापाम् »a shelter, if danger have appeared.»

CHAPT. VI. The direct construction ; इति.

491. A special kind of subordination is the so called indirect construction, representing words uttered or reflections made by another, not in the shape they originally did bear, but transformed according to the speaker's point of view. This mode of quoting speech or thought of another, although it is not wholly unknown in Sanskrit, is not idiomatic. As a rule the Sanskrit speaker avails himself of the **direct construction**, that is, he does not change the outward form of the words and ideas quoted, but he reproduces them unaltered, just as they came from the mouth or arose in the mind of their authors. Instead of saying, as we do, *you have said you would come*, one says rather in this way *I will come, so you have said* आगमिष्यामोत्यवादीहवान्.

It is but one idiom, the *accusative with participle*, that can be set apart for the indirect construction, see 374. As to the subordinate sentences, introduced by यत्, यथा, येन or यतः = »that,» यदि = »if» (481), in a great many cases here will be no formal diffe-

rence whatever between the direct and the indirect construction, owing among others to the faculty of expressing the predicate by a noun; where there may be such a difference, the direct construction is, as a rule, employed, ep. 494.

492. The direct construction is characterized by the particle **इति** generally added to the words or the thought quoted: **आगमिष्योमीत्यवादोः** (you have said you would come), **न मां कश्चित्पश्यतीति चित्यति** (he thinks nobody sees him).

इति is properly a demonstrative adverb, meaning »thus, so, in this manner¹⁾ and for this reason a synonym to **इत्यम्**, एवम्. Rgv. 10, 119, 1 **इति वा इति मे मनो गामश्च सनुयामिति** (so indeed, so is my thought, that I may obtain kine and horses); Ratn. III, p. 70 the parting sun taking his leave from the white lotus is represented by the simile of a lover, who goes away from his beloved, to come back the next morning यातोऽस्मि पद्मवद्ने समयो ममैष सुप्ता मदैव भवती प्रतिब्रोधनीया प्रत्यायनामयमितीव सरोरुहिप्याः सूर्योऽस्तमस्तकनिविष्टकः क्रोति (I go, lily-face, it is my time, [yet] it is I who will awake you out of sleep, in almost this way the sinking sun comforts the water-lily). But as **इति** is almost exclusively employed for quoting one's thought or the utterance thereof²⁾, it is often not to be rendered at all. Moreover we often use the indirect construction. Nala 3, 1 तेष्यः प्रतिज्ञाय नलः करिष्य **इति** (Nala promised them, he would do so —). Sometimes **इति** abounds even in Sanskrit, the pleonasm **इत्येवम्** and the like being allowed, ep. 496 R.

493. In short, the direct construction with **इति** is not only necessary, when quoting one's words spoken or

1) Lat. *ita* is both formally and as to its meaning the same word as **इति**.

2) I recollect but one instance of **इति** = »so, thus,“ used as a pure demonstrative, viz. Panc. 327 वानरोऽपि तिष्ठति यथा भवानिति (the monkey stood, just as you do). Note also the employment of **इति** at the close of literary compositions, f. i. **इति श्राकुन्तले प्रथमोऽङ्कः** (here ends the first act of the *Qâkuntala*), just as **अथ** is used in the beginning.

Em-
ploy-
ment
of इति. written, but it is also idiomatic to express by it the object of knowing, thinking, believing, reflecting, doubting, rejoicing, wondering and the like, to expound the fact which acts as a cause or motive, to signify the object of purpose and wish, etc.

Examples of the direct construction with इति: a.) when quoting words spoken or otherwise uttered. Mâlat. I, p. 11 कथितमवलोकितया मद्गोद्यानं गतो माधव इति (A. had told me, M. was gone to the grove of Kâma); Daç. 68 अङ्गेषु.... कश्चिदस्ति तपःप्रमाणोत्पन्नदिव्यचक्षुर्मेरिचिनमि वहर्षिति कुतश्चित्संलपतो इनसमाजादुपलम्य (as I heard from some people conversing, there was in the country of Anga —); Mudr. I, p. 37 न चाल्येयमस्मै चाणाक्यो लेखयतीति (he must not be informed that it is Cânâkyâ who has it written by him); Mreçh. VIII, p. 242 धन्यस्त्वं पुण्यस्त्वमिति भवन्ते स्तोति.

b.) when expressive of the contents of one's thought. Mhbh. I, 74, 29 मन्यते पापकं कृत्वा न कश्चिद्देति मानिति (after doing some evil one thinks, nobody knows me as such), Panc. 8 स्वामिन्मृतोऽसौ संज्ञोऽक्षोऽस्माभिस्तु सार्थवाहस्यार्थैष इति मत्वा वह्निना संस्कृतः (master, that [bull] Samjivaka has died; now, as we thought the merchant liked him, we have consumed his body by fire), Hit. 24 ब्रनन्तरं च तेनैव जराद्वेनास्माकं प्रावक्ता लादिता इति सर्वैः पञ्चमिर्निश्चित्य मिलित्वा गृध्रे व्यापादितः (after this, all the birds, understanding that it was Jaradgava himself who had devoured their young ones, killed the vulture by joint exertion), Çâk. V मृृः स्यामहेषा वा वदेन्मिथोति संशये (I am at a loss whether I am perhaps astray, or that she lies), Panc. I, 222 पुत्रोति ज्ञाता महतीह चिन्ता कस्मै प्रदेयेति महान्वितकः। दद्रुा सुखं प्राप्यति वा न देति, Nâgân. V, p. 80 कदाचिन्नायं नाग इनि [मां] ज्ञात्वा परित्येनागशत्रुः।

c.) when setting forth the motives of emotions (*rejoicing, wondering and the like*) and of judgments (*approbation, disapproval*), the contents of a *bargain*, a *convention* etc., in short, in all such cases as also admit of being expressed by a clause introduced by यत्. Hit. 11 न धर्मग्राह्यं पठतीति कारणम् (that he reads the law-books, is not the cause), Panc. V, 26 पुरुषः स एव बाह्यः त्तेन भवतीति विचित्रमेतत् (it is singular, that the very same man [having lost his wealth] should forthwith become a stranger), Çâk. I तत्रभवान्कपवः प्राप्तवते ब्रह्मणि

वर्तत इयं च वः सखी तस्यात्मजेति कथमेतत् (how is it, that, Kaṇva observing a holy life for ever, your friend should be his daughter?), Hit. 10 व्याघ्रो मानुषं लादतीति लोकापवादः (that the tiger eats the man is slanderous gossip), Daç. 116 तार्यां.... कृतः समयोऽप्युत्तावयोः पुत्रवत्याः पुत्राय दुहितूमत्या दुहिता देयेति (the two [queens] made this bargain, that if one of them should become mother to a son, and the other to a daughter, they would make their children marry each other).

d.) when signifying a purpose or a wish. Here it is clear, the reflections quoted are put in the imperative, the future, the optative (लिङ्). Nala 26, 6 पुनः प्रवर्ततां यूतमिति ये निश्चिता मतिः (I am decided to take up the game again), Panc. 301 वयं तत्र यास्यामो यत्र धनापूर्मूत्युत्त नविष्यतीत्येष निश्चयः (we have made up our minds to go to a country where we have the chance of getting either money or death); — Pat. I, p. 76 कार्याणि न सिध्यन्ति । इष्यन्ते च स्युरिति (what is to be done does not succeed, yet it is wished to be done).

e.) as to इति, when expressive of motive or cause, see 497.

494. As it appears from the instances quoted, the direct construction may precede the chief predicate as well as follow it. In the latter case, the relative conjunctions यत् or यथा, like our „that,” may introduce it, but its *direct character remains unchanged* by them. For this reason even when using यत् or यथा, इति may be retained¹). Panc. 159 सा सखी तत्सकाङ्गं गत्वा श्रीवृमद्वैतैऽयद्वहं चन्द्रवत्या तवान्तिकं प्रेषिता भपितं च त्वां प्रति तथा यन्मम त्वदूप्रानामनोभवेन पश्चिमाकस्या कृता (the friend went to him and hastily said to him: »Candrāvatti has sent me to you and tells you, Kāma has almost made her die with love by causing her to see you”), ibid. 102 तं ब्रह्म यदन्यो भूयो वाहनायास्मत्स्याने क्रियताम् (tell him, he must appoint some other of his servants, instead of me, to be his carrier); — Mudr. VII, p. 229 किदितमेव यथा वयं मलयकेतौ किंचित्कालान्तरमुषिताः (it is certainly known [to you] that I stayed for some time with Malaya-

1) Compare the similar employment of Greek *τι* with the direct construction.

ketu), Mrech, II, p. 82 कथितं च मम वियवस्थेन श्रविलकेन यथा किलार्य-कनामा गोपालदारकः सिद्धदेशेन समादिष्टो राजा भविष्यतीति.

Rem. 1. Occasionally also येन or यतः are used for this purpose. Panc. 266 गत्वा तत्सकाग्राम्.... अन्विष्य मम संदेशं कथय येनागव्यतामेकाकिनापि भवता दुततरम्.

Rem. 2. In a similar way इति may be added to relative or interrogative sentences, depending on some word of *saying* or *knowing* (411). Çāk. I ज्ञात्यसि कियुड्डो मे रक्षति मौर्वीकिपाङ् इति (you will know how mighty my arm is to protect etc.), Nāgān. V, p. 73 तत्पूर्तिं विज्ञायागच्छ किमसौ स्वगृहमागतो न वेति.

495. As a rule, in prose इति is put immediately after the direct construction. But sometimes an other arrangement is preferred, especially in poets and for metrical reasons. So in epic poetry such phrases as इत्युवाच, इत्युक्तः sometimes precede the words quoted, sometimes they follow after them. F. i. R. 1, 47, 8 the line उवाच प्राञ्जलिकविमितीरुद्ध बलसूदनः precedes the very words quoted, Daq. 191 the sentence दिशि दिशोत्यकीर्त्य जनेन »in all regions this was told of me" precedes, the contents of the rumour follow. Cp. Kumāras. 4, 27 इति चैनम् [sc. वसन्तम्] उवाच दुखिता। सुहूरः पश्य वसन्त किं स्थितम्, etc. — On the other hand, R. 1, 27, 26 it has been said first what was spoken to Rāma, then follows who said so. Nor is it rare to put इति in the midst of the words quoted. Panc. III, 160 मा चासैत्वं कृथा द्रेषं बद्धानेनेति मत्प्रिया = अनेन मत्प्रियां बद्धेति »be not moved with anger towards him [while thinking]: it is he, who caught my sweetheart." R. 1, 55, 11 स पुत्रमेकं राज्याय पालयेति नियुक्त च। पृथिवीं ज्ञात्यर्थेण वनमेवांयपद्यत, here the direct construction is पालय पृथिवीं ज्ञात्यर्थेण.

496. इति, though it is the commonest contrivance for expressing the direct construction, is by no means in-of इति, dispensable. Other demonstratives, as एवम्, इत्थम्, etc. etc. the pronouns एष, अयम्, ईदृश may likewise serve that purpose. Nothing, too, forbids quoting without using any demonstrative at all.

Examples: a.) of the direct constr. set forth by a demonstrative other but इति. Panc. 18 स्त्रायेवं वदति चिरादू दृश्यते (my master speaks thus: »it is long ago since I saw you»), ibid. I, 302 अहं हि संमतो राज्ञो य एवं मन्यते कुथोः। बलीर्वर्दः स विज्ञेयो विषाणापरिवर्तितः. R. 2, 61, 1 कौसल्या रुदती चातर्त भर्तर्तुभिदमवर्तीत्, vs. 2-26 contain the very words of the queen, vs. 27 इमां गिरं दाहुणाप्रावदसंहितां निप्राप्य..... ततः स प्रोक्तं प्रविवेश पार्थिवः, here इदम् and इमाम् point to the words spoken, not इति.

Rem. The pleonasm इयेवम्, इत्येष इत्येवम् etc. is frequent. See Mhbh. 1, 119, 38, Kathās. 35, 50, M. 2, 15, etc. etc.

b.) neither इति nor any other demonstrative is used. So very often in dialogues स आह..... स्तोऽप्याह and the like. Nala 8, 7 तास्तु सर्वाः प्रकृतयो द्वितीयं समुपस्थिताः। न्यवेदयडीमसुता न स तप्रत्यनन्दत (Damayanti informed Nala, that his officers had come to him a second time, but he did not care for it), Panc. I, 150 यो मोहान्मन्यते मूढो रक्तेयं मम कामिनौ। स तस्या वशागो निर्यं भवेत्, R. 3, 7, 15 भवान्सर्वत्र कुश्चलः सर्वभूताहिते रतः। आत्म्यातं श्राभमङ्गेन (that you are etc., has been told by Çarabhanga). As to such constructions as कामो मे (or इच्छामि) भुज्ञीत — or भुज्ञक्ता — भवान् (I wish you to eat), न संभावयामि तत्त्वभवान्नाम वृषलं याजयेत् (I do not believe, indeed, I do not, he will sacrifice for a çūdra) etc. see Kāç. on P. 3, 3, 145, 153 and 157.

497. It is of frequent occurrence that the verb of *speaking, knowing, thinking, deliberating* etc. is not expressed, but **इति** alone is the exponent of the direct construction. [Elliptical construction.]

In this case, **इति** is of great importance for the sense, and its translation is various, according to the relation which exists between the main action and the contents of the direct construction inserted. For instance, if it happens that some motive is denoted by it, then **इति** may be translated by *because, since* or by *therefore, for this reason*. Another time the direct construction may be expressive of something to be done, then **इति** requires being rendered by *in order that*, sim. Sometimes again this some-

what elliptical idiom serves only to enhance the vividness of the style.

In full, one says also इति कृता (lit. „thus doing”) = „thus thinking, considering, reflecting.”

Examples: R. 1, 55, 11 स पुनर्मेकं राज्याय पालयेति नियुज्य च। पृथिवीं क्षत्रधर्मेण
वनमेवा न्यपयत्, here इति नियुज्य = »with these words he appointed him». —
Mrech. I, p. 38 Cārudatta apostrophizes Poverty दारिद्र्यं शोचामि भवन्तमेव-
मस्त्वरे सुहृदित्युषित्वा (»in this way I mourn, Poverty, for thee, who
hast dwelled with me as a friend», lit. considering me your friend). —
Mudr. III, p. 126 चाणक्यतः स बलितभक्षिमहं सुखेन तेष्यामि मौर्यमिति संप्रति यः
प्रयुक्तः। भेदः किलैष भवता (the dissension you have plotted, thinking you
would easily vanquish Candragupta, if his faith in Cānakya should
be shaken). Mhbh. 1, 153, 42 पुर्मीमो बलादेन विचकर्षं महाबलः। मा ग्रादः
सुखसुपानां भ्रातृपानां मे भवेदिति (again, the strong Bhīma shook him [but in
such a way], that no noise might awake his brothers who slept
quietly), R. 3, 10, 3 क्षत्रियैर्धर्मिति चापो नारायणङ्गो भवेदिति (the warriors carry
their bows in order to rescue the distressed), R. 2, 52, 28 न चाहमनुप्राप्तामि
लक्ष्मणो न च शोचति। अयोध्यायाश्रयुताश्रेति वने वत्स्यामहेति वा (neither
I nor Laxmana mourns for our having been expulsed from Ayo-
dhya or for having to dwell in the forest), Mrech. I, p. 19 गृहमस्मदीयं
ज्ञोपार्थमित्यापितयः परिकर्त्याति (guests shun my dwelling, because wealth
has vanished from it), Pat. I, p. 99 न हि भिन्नुकाः सन्तोति स्थाल्यो नाधिश्चो-
यन्ते न च मृगाः सन्तोति यवा नोप्यन्ते (we do not abstain from cooking,
considering there are beggars, nor do we abstain from sowing,
considering there are antelopes), Utt. I, p. 2 वैदेशिकोऽस्मीति पृच्छामि
(as I am a stranger to this country, I question [you]), Mālav. I,
p. 3 पुरापामित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् (not every old poem
is to be approved only for its age, nor is new poetry to be blamed
only because it is new); — Cāk. II दृभकुरेण चरणाः क्षत इत्यकाएडे तन्नी
स्थिता कतिचिद्देव पदानि गत्वा (when she had gone some steps, she stopped
on a sudden feigning her foot was hurt by a blade of grass),
Kathās. 62, 49 नीडो मे तव नेत्येवं विवादं उद्भूतं द्वयोः (a quarrel arose be-
tween them on account of the nest, lit. »[both of them saying] the nest
is mine, not yours”), and compare the altercation, which is found

in the opening stanza of the *Mudrârâkṣasa*, and is intended to display the cunning of Cîva:

धन्या केयं स्थिता ते शिरसि प्राशिकला किं तु नामैतदस्याः
नामैवास्यास्तदेतत्परिचितमपि ते विसृतं कस्य हेतोः
नारीं पृच्छामि नेन्दुं कथयतु विजगा न प्रमाणं यदीन्दु-
र्देव्या निहृतुमिच्छोरिति सुरसरितं प्राह्यमव्यादिभोर्वः

the last pâda signifies: »may the craft of the Lord protect you, [who] desirous of concealing Gangâ from Devî, his wife, [acted] thus,» how he acted is set forth in pâda 1—3, containing the questions of Umâ and the answers of Cîva.

Rem. 1. Among the most common applications of this freer construction, note तयेति to express consent, lit. »[saying] yes,» किमिति »why?» lit. »[asking] what?» — Comments and glosses are marked by इति (इति यावत्, इति भावः etc.), quotations by इति with the name of the author or his work. Objections, which may be made, are represented by इति चेत् — in full इति चेत्केत् —, f. i. Sây. on Ait. Br. 1, 20, 3 नामिषाद्वाच्यत्वं कथमिति चेत् ततुच्यते (now, as one might ask why it [the navel] is denoted by the word *nâbhi*, etc.) And so on.

Rem. 2. इति is also used when imitating sounds, as पटिति करोति. ep. P. 6, 1, 98.

Nala 2, 4 न नक्तं न दिवा प्रोते हा हेति रुरतो पुनः.

Rem. 3. Pânini teaches: The 2^d person sing. of the imperative put twice with इति may be added to the narrative tense of the same verb, in order to denote the action being done with intensity or repeatedly लुनीहि लुनीहीत्ययं लुनाति। लुनीहि लुनीहीतोमे लुनन्ति। Likewise this singular number of the imper. repeated may express the performing of several actions at the same time. Kâç. exemplifies it by this instance भ्रातृमर्म मठमट खट्टरमट स्यात्यपिधानमटेत्येव त्वमतसि। युवामटयः। यूमटय, to represent the hurry and bustle of people occupied in the kitchen. Instead of the same verb put twice, also synonyms may be used. Cîçup. 1, 51 पुरीमवस्कन्द लुनीहि नन्दनं मुषाणा रत्नानि हरामराङ्गनाः। विगृह्य चक्रो नमुचद्विषा बली य इत्यमस्वास्यमहर्दिवं दिवः।

For the rest, it is not the repetition of imperatives alone, that serves to bring forward the idea of tumultuary action. In such cases as Panc. 62 अथ ते तत्र विश्वासमाप्नन्तात भातुल भ्रातरिति ब्रुवाणा अहंपूर्वमहंपूर्वमिति समन्तात्परितस्युः, the repeated words अहं पूर्वम् serve the same purpose. And so often.

498. Since **इति** quotes or pretends to quote speech or thought, the direct construction, which is distinguished by it from the main framework of the context, is a sentence or a complex of sentences, not a mere complex of words. Yet, these sentences are not always given in full, they are sometimes elliptical and may even consist of one single word. When a noun, this is of course a **nominative**. So f. i. Nala 16, 8 तां.... तर्क्यामास भैमोति (her she guessed to be the daughter of Bhîma, lit. she guessed [thinking: „she is] the daughter of Bhîma"). There is a predilection for using such a nominative with **इति**, in order to express the predicate of the object of verbs of *calling, styling, considering, holding for* and the like (32, c). Nala 2, 20 विर्दमैराजो दुहिता दमयन्तीति विश्रुता, Panc. 1 तस्य त्रयः पुत्राः परमदुर्मेधस्तो बहुप्रक्षिप्तश्चित्तानन्तश्रक्षिप्तश्चेतिनामानी बभूवः, Mhbh. 1, 155, 9 अहसि कृपां कर्तुं मयि..... मत्वा मूरेति (show mercy to me, think I am out of my wits), Prabodh. VI, p. 115 निग्रह इति वक्तव्ये कथमनुग्रहः पृच्छयते (it is of punishment you ought to have spoken and you ask about her reward), Kumâras. 5, 28 वदन्त्यपर्योति च ताम् (they call her Aparâ), Panc. 103 कथं ज्ञेयो मायासौ दुष्टुदिरिति (how can I know him to be evil-minded ?), Mhbh. 1, 34, 3 सलेति कृत्वा तु सले पृष्ठो वक्त्याम्यहं त्वया (— but considering you as my friend, I will tell it you in reply to your question), cp. ibid. 1, 77, 17.

499. Similarly nominatives with **इति** may specify general terms (cp. 493, c). Pat. I, p. 411 the essential qualities of a brahman are thus enumerated तथा गौरः शुच्याचारः विड्वलः कपिलकेश इत्येतानायायन्तरान्ब्राह्मणे गुणान्कुर्वन्ति.

Now, as according to 496 **इति** may be wanting here, we get also a kind of *anacoluthon*, nominatives agreeing with oblique cases. Kâm. 2, 19 याज्ञनाथापने शुद्धे विशुद्धाच्च प्रतिग्रहः। वृत्तित्रयमिदं प्राहुर्मुनयो व्येष्वर्पिनः here the nom. याज्ञनाथापने and प्रतिग्रहः are the specification of the accus. वृत्तित्रयम्. Panc. III, 220 कुलं

च श्रीलं च सनाथता च खिया च विक्तं च वपुर्बयश्च। एतान्गुणान्सपु विचिन्त्य देया कन्या वृथैः, M. 5, 133 मक्षिका विपुष्प्रकाया गौप्रः सूर्यस्यः। एतो भूविष्याग्निश्च स्पर्शे मेधानि निदित्रेत्। A similar character is displayed by the nominatives, which periphrase a partitive case. One instance has been given in the chapter on the genitive (117, 1°), here is another: Mhbh. 13, 22, 14 अप्वयमेधसहस्रं च सर्वं च तुलया धृतम् नाभिजानामि वयस्य सत्यस्यार्थमवाप्तुत् = »these two put in a balance, a hundred aqvamedhas and Truth, I am not sure whether the sacrifices would reach half the weight of Truth.”

500. Some verbal forms as मन्ये (I think), जाने (I know, मन्ये, I think), शङ्के (I guess), आशंसे (I trust), पश्य (look) जाने often have no influence at all on the sentence even etc. inserted. when put in the midst. Likewise such phrases as न संशयः, नात्र संशयः v. a. „undoubtedly, no doubt.”

Kathās. 25, 166 सुपु जाने खिया स्वप्ने कयायुक्तास्मि दिव्यया (a heavenly woman, methinks, spoke to me, when asleep), Nâgân. II, p. 35 कुसुममपि विचेतुं यो न मन्ये सर्वयः। कलयति स कर्यं ते पाशमुद्भन्धनाय (this [hand] of yours, which hardly I think would gather even a flower, how can it serve to put a halter round your neck?), R. 2, 84, 18 आशंसे स्वाग्रिता सेना वर्त्यत्येनां विभावैम् (I trust the army being well supplied with food, will stay [with me] for the night), Çâk. VI शङ्के संहरति स्यरोऽपि चक्रित-सूर्यार्थकृष्टं प्रारम् (even Kâma, I believe, draws back his arrow), Kathâs. 26, 13 ब्रह्मन्विनाप्रकालोऽयं भ्रुवमस्माकमागतः। यदकस्मात्प्रवहणं पश्यात्रैव प्रयात्ययः, Panc. 48 the wife of the barber cries पापेनानेन मम सदाचारावर्तिन्याः पश्यत नासिकाश्वदो विहितः।

Rem. मन्ये, जाने and the like not seldom express irony, in which case may be applied what is taught by Pâṇini (1, 4, 106 and 8, 1, 46) about एहि मन्ये with the 2^d person of the future एहि मन्य ओदनं भोक्ष्यसे »now, indeed, you will eat rice,” if the meaning of the speaker is: »you think you will, but it cannot be, there is no rice to be eaten.¹⁾”

1) The explication of Pâṇini, मन्ये is used *instead of* मन्यसे, cannot be accepted. The idea »you think falsely” is not purported by मन्ये, but it is implied by the ironical form of utterance. In sentences of the kind मन्ये has almost got the character of a particle.

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